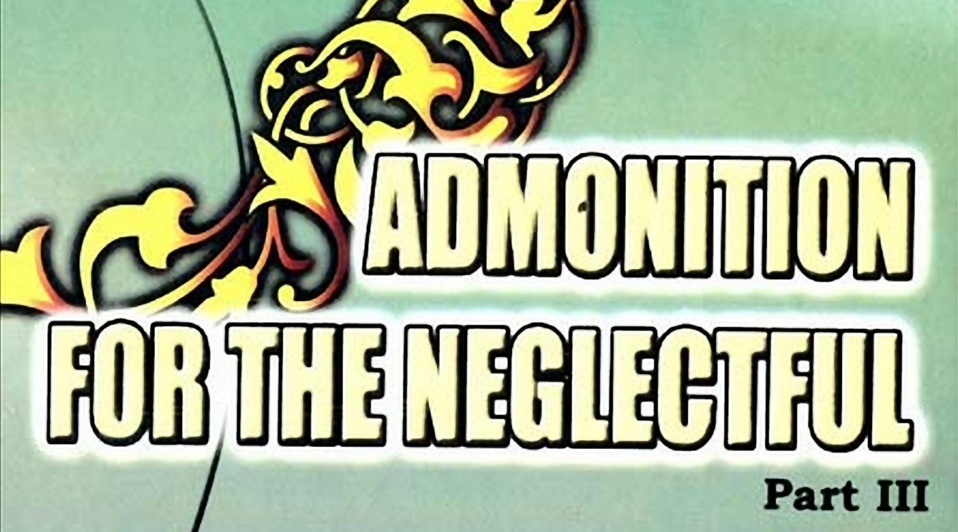


ADMONITION FOR THE NEGLECTFUL

Part III

BY :
FAQIH ABU LAIS SAMARQANDI (A.R)

Translation Edited By:
Mufti A.H. Elias

Zam Zam

GARDENS OF THE DEVOUT - Part 3
(Edited version of 'TAMBEEHUL GHAFILEEN)

KNOWLEDGE

Virtues of the Qur`aan Majeed

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said that the Qur`aan Majeed is *Shaafi`, Mushaffi`, Maahil and Musaddiq.*

Shaafi` -- An Interceder
Mushaffi` -- One whose intercession is accepted

Maahil -- An arguer
Musaddiq – Testifier and verifier.

The Qur`aan Majeed will intercede and testify in favour of the one who recites and practises upon it, and its intercession will be accepted. It will argue and fight with the one who does not recite or practise upon it.

That servant will be successful in whose favour the Qur`aan Majeed intercedes and testifies, and he will enter Jannat. As for the person against whom the Qur`aan Majeed argues, he will be disgraced and will enter into Jahannum.

Recital of the Qur`aan Majeed and practising upon it
Hadhrat Abdur Rahmaan Bin Ubai Abzi (radhiallahu anhu) made a villager a governor over the Quriash. When Hadhrat Umar (radhiallahu anhu) enquired the reason for this, he replied, *"I have not seen anyone recite more Qur`aan Majeed than he."* Hadhrat Umar (radhiallahu anhu) was pleased and said, *"You have done well. Verily, Allaah Ta`ala elevates some owing to this Qur`aan Majeed and degrades others due to it."* The name of the person who was made governor of Makkah, was Naafi` Bin Abdil Harth.

Through the medium of the recital of the Qur`aan Majeed, Allaah Ta`ala has bestowed such honour and status on this person. From this we ascertain that even worldly honour and rank are achieved through the Barkat of the Qur`aan Majeed. Here is mentioned mere recital of Qur`aan Majeed, which is a secondary thing. The actual and true object of the Qur`aan Majeed is to practise upon it. Actually, with the Sahaabah (radhiallahu anhum), there was no such thing as recital without practice.

The tablecloth of Allaah Ta`ala
Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said,

1. The Qur`aan Majeed is the tablecloth of Allaah Ta`ala. Partake of it as much as you can, for there is none to stop you.
2. The Qur`aan Majeed is the strong rope of Allaah Ta`ala. Hold onto it firmly and be saved from slipping.
3. The Qur`aan Majeed is the clear light. Acquire this light and save yourself from stumbling.
4. There is cure in the Qur`aan Majeed. Use this Scripture and it will save you from all illnesses.
5. The Qur`aan Majeed is an object of success. Make a concerted effort to recite it and practise upon it and you will be saved from Jahannum.
6. The Qur`aan Majeed is a treasure of knowledge. Loot it and plunder it as much as you desire , this treasure will never be depleted.

The road to Jannat
Hadhrat Abu Hurairah (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that:

1. That Muslim who removes some difficulty from a fellow Muslim brother in this world, Allaah Ta`ala will remove difficulty from him on the Day of Qiyaamah. (Do we still practise this nowadays?)

2. That person who releases someone from the constrained conditions in this world, Allaah Ta`ala will make easy for him his condition in this world and in the Aakhirah. (Then, there will be no question of worries.)
3. That person who assists his Muslim brother, Allaah Ta`ala will assist him. (What an easy prescription to solicit the aid of Allaah Ta`ala).
4. That person who treads a path towards inculcating and acquiring Deeni knowledge, Allaah Ta`ala will make the road to Jannat easy for him. (If only we can appreciate this fully.)
5. Those who gather in the Musjid to recite or listen to the Qur`aan Majeed, Allaah Ta`ala descends mercy and tranquillity upon them. (The angels surround them, and Allaah Ta`ala mentions them in the gathering of angels).

The preoccupation with this world, hankering after creature comforts and the greed for amassing wealth and possessions have deprived us today of all these bounties.

This is a disgrace to the Qur`aan Majeed
Hadhrat Abdullah Bin Amar Bin Aas (radhiallahu anhu) said, *"The person who recites the Qur`aan Majeed (practises upon it which is a precondition), it is as though he has filled his bosom with the effects of Nubuwwat and its blessings. However (the only difference is that) Wahi is not being revealed to him. The person who, after having acquired the Qur`aan Majeed, thinks that another bounty is better than it, has defiled the Qur`aan Majeed and has turned the tables around, in that he has made the best inferior and something inferior to be the best."*

It is inappropriate for the person who holds the Qur`aan Majeed in his bosom (a person who is a Haafiz ***and*** Aalim), to conduct himself as the ignorant folk do, like swearing, abusing, fighting, etc. This is below the dignity and honour of both the Qur`aan Majeed and the Haafiz.

Distinguishing factor
Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) said, *"The person who brings Imaan in the Qur`aan Majeed, and who makes its Tilaawat, then it is appropriate that he engages himself in Ibaadat and Tilaawat during the nights when people are asleep. During the day, when the general masses are eating and drinking, then he should be fasting.*
When the indifferent and unconcerned people are involved in laughter, then he will be crying in fear of Allaah Ta`ala.
When people are 'exulting' in the bounties of the world, then he is drowned in humility and meekness."

The bearer of the Qur`aan Majeed is one who (often) cries, is sad, forbearing, self-composed and soft-natured. He is not an oppressor, indifferent, or a noisy character.

A hundred times reward
It is reported from Nabi (sallallahu alaihi wasallam) that the person who stands in Salaat and recites the Qur`aan Majeed will get a hundred times more reward (for every letter recited). If he sits (in Salaat) and recites it, he will get fifty times reward. Tilaawat made out of Salaat warrants ten times reward, and the one who listens to the recital gets one reward, for every letter recited (on the condition that he listens to it with the intention of reward). The person who recites the Qur`aan Majeed until the

end (that is, upon completion), will have one dua of his accepted, either immediately or after a while.

Nabi (sallallahu alaihi wasallam) said that only a Munaafiq would degrade and insult three types of persons:

1. An old Muslim,
2. A just ruler,
3. A bearer of the Qur`aan Majeed (a Haafiz Aalim).

It is apparent that it is necessary to respect and honour these three categories of persons. To degrade and insult them is a sign of Nifaaq (hypocrisy).

The assistance of the Qur`aan Majeed on the Plains of Resurrection

Hadhrat Abu Umaamah (radhiallahu anhu) said that Nabi (sallallahu alaihi wasallam) had continuously encouraged them to learn the Qur`aan Majeed and he had expounded on its virtues. Once he said that on the Plains of Resurrection, (when every person will be eagerly awaiting any sort of assistance), the Qur`aan Majeed will approach its reciter (Haafiz Aalim) in a very handsome and beautiful form, and stand by his side. And the following discussion will ensue:

Qur`aan Majeed: *"Do you know who I am?"*

The reciter of the Qur`aan Majeed: *"No, I do not recognise you. Please do identify yourself."*

Qur`aan Majeed: *"I am the one to whom you had shown so much honour and respect in the world. For my sake, you had remained awake at nights and recited me during the days."*

The reciter: *"Oh, so this handsome and beautiful form next to me is the Qur`aan Majeed."*

Then, this Qur`aan Majeed will take him (the reciter) close to Allaah Ta`ala, where he will receive numerous bounties. His hands will be made to wear bangles and his head a crown. His parents will be made to wear extremely beautiful clothing. They will be surprised to receive such beautiful clothing, which they are unworthy of. They will be told that this is because of your children whom you had taught (or sent to be taught) the Qur`aan Majeed (and they had recited and practised upon it).

Nabi (sallallahu alaihi wasallam) said that if one is not able to learn a major portion of the Qur`aan Majeed, then at least one should learn the two Surahs: *Surah Baqarah* and *Surah Aale Imraan*. These two Surahs will become like clouds and shade their reciter on the Day of Qiyaamah, and they will make a concerted effort to seek forgiveness on his behalf.

In learning these two Surahs, there is much Barkat and regret and remorse at leaving them out.

The dua of the angels for the recital of Qur`aan Majeed

Hadhrat Sa`ad Bin Abi Waqqaas (radhiallahu anhu) said, *"The angels make dua for the reciter of the Qur`aan Majeed, especially at the time of completion. If one completes the recital in the morning, then the angels make dua until the night and if one completes the recital at night, then until the morning, they continue to engage in dua for the reciter."*

It is for this reason that Hadhrat Abdullah Bin Mubaarak (rahmatullahi alaih) said, *"The angels love that in summer a person completes recital of Qur`aan Majeed in the morning and in winter at nights, so that they may get the opportunity to make longer dua."*
(In summer the days are longer and in winter the nights are longer)

An excellent example
Hadhrat Abu Moosa Ash`ari (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said that the example of a believer who makes Tilaawat of the Qur`aan and who is a Muttaqqi (pious person), is like lemon, where both the fragrance and taste are most pleasant.
The example of the believer who does not make Tilaawat and is a Muttaqqi is like dates, where the taste is good, but the fragrance is non-existent.
The example of the believer who makes Tilaawat and is a Faasiq is like a flower, where the fragrance is good but the taste is bitter.
The example of the believer who does not make Tilaawat and is a Faasiq is like *hanzal (wild gourd)*, where there is no sign of any fragrance and the taste is also bitter.

Nabi (sallallahu alaihi wasallam) said that the sins of people are presented to him, and that the worst of sins is to learn the Qur`aan Majeed and to abandon it and to be indifferent towards it. [Waleed Bin Abdillaah]

The right of the Qur`aan Majeed
Hadhrat Imaam Abu Hanifah (rahmatullahi alaih) said that the person who had completed the recital of the Qur`aan Majeed twice in a year has fulfilled its right, because Hadhrat Jibraeel (alaihi salaam) used to listen to Nabi (sallallahu alaihi wasallam) recite it once a year, and in the last year of Nabi's (sallallahu alaihi wasallam) life, he listened to it twice. [Faqeeh Samarqandi (rahmatullahi alaih)]

The virtue of knowledge
Hadhrat Katheer Bin Qais (rahmatullahi alaih) reports that a person attended the gathering of Hadhrat Abu Darda (radhiallahu anhu) in Damascus, and said, *"I have come from Madinah Munawwarah to hear one Hadith."* Hadhrat Abu Darda (radhiallahu anhu) asked, *"Have you come only with that intention, or do you have any other work?"*
The man replied, *"No, I have no other work, only to listen to the one Hadith."*
Hadhrat Abu Darda (radhiallahu anhu) was pleased and said, *"Marhaban, marhaban, be blessed. Nabi (sallallahu alaihi wasallam) said that the person who undertakes a journey solely for acquiring knowledge (of Deen), the path to Jannat will be made easy for him. In honour and respect for such a traveller, the angels spread their wings beneath him, and the entire creation, between the heavens and earth, even the fish in the oceans, make dua for this person."*

It is reported in a Hadith that the similitude of the virtue of an Aalim over an Aabid (a person who is constantly engaged in Ibaadat) is like that of the fourteenth full moon over the rest of the stars. The Ulama are the heirs (deputies) of the Ambiyaa (alaihimus salaam), and the inheritance of the Ambiyaa (alaihimus salaam) is not gold and silver, it is knowledge.

Two greeds
Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said that the greed of two persons will never be satisfied:

1. Seeker of knowledge
2. Seeker of the world

However, there is a difference of the heavens and the earth between these two. The first seeks knowledge (of Deen) for the pleasure of Allaah Ta`ala, thereby climbing and being elevated in stages, whilst the other is involved in worldly desires and love for the world, thereby falling disgracefully.

The first is higher and the second lower. The first is honoured and the second despised. The first is praiseworthy and the second accursed.

"Only the Ulama from amongst the servants of Allaah, fear Him."
"Nay! Verily men does transgress all bounds, because he sees himself self-sufficient."

Intellectual discussion
Allaamah Ibn Sireen (rahmatullahi alaih) once went to a Musjid in Basrah to perform Salaat, when he saw Hadhrat Aswad Bin Saree` (rahmatullahi alaih) sitting on one side of the Musjid, narrating stories of the pious, and a large contingent of Sufis were sitting and listening intently and with great concentration.

On the other end, was a group of Ulama and Fuqahaa who were engaged in an intellectual discussion. They were discussing various Masaa`il. Allaamah was undecided about with whom to sit, whether to pay attention to those involved in Thikr to gain some of their benefit, or to pay attention to the group of Ulama to reap some knowledgeable benefit. In this state of perplexity, he lift the Musjid without participating in any of the groups. That night in a dream he heard someone telling him, *"Had you participated in the Ilmi Majlis (gathering of Ulama), then you would have found Jibraeel (alaihi salaam).)* [Faqeeh (rahmatullahi alaih)]

The status of the Taalib-e-Ilm (seeker of knowledge)
Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that if you wish to see those people in this world whom Allaah Ta`ala had exonerated and freed from the Fire of Jahannum, then look at the Taalib-e-Ilm. Nabi (sallallahu alaihi wasallam) took an oath in the Name of Allaah Ta`ala and said that the Taalib-e-Ilm who goes to the door of any Aalim solely with the intention of acquiring some knowledge, for every step (he takes) and every letter (he earns), he will receive the reward of one year's Ibaadat, and a city will be built for him in Jannat. Wherever he sets foot, that portion of the earth makes dua for his forgiveness. Morning and evening, the angels make the following announcement for his forgiveness:

"These are Allaah Ta`ala's freed ones from the Fire."

When looking at the students of Deen of this day and age, it is possible that people may doubt this Hadith. If only the students of this era also turn out to be like those of the past.

One Mas`alah
Hadhrat Abu Darda (radhiallahu anhu) said that he prefers learning one Deeni Mas`alah to spending the entire night in Ibaadat.

Knowledge and practice
Hadhrat Ibn Mas`ood (radhiallahu anhu) mentioned on one occasion, *"People! In this time of ours, practice is more important than knowledge. A time will come when unfortunately knowledge (Ilm) will enjoy preference over practice."*

Nowadays, just as there are many books, pamphlets, posters, etc. we see around us, just as much practice is lacking in our societies.

Three beautiful practices
Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that there are three practices which are most outstanding in this world:

1. Seeking of knowledge
2. Jihaad
3. Earning that is Halaal.

The seeker of knowledge is the *Habeebullaah (beloved of Allaah Ta`ala)*, the Mujaahid is *Waliullaah (friend of Allaah Ta`ala)* and the one who earns a Halaal livelihood is *Sadeequllaah (the friend of Allaah Ta`ala).*

The person who seeks knowledge is to Allaah Ta`ala like one who fasts during the day and engages in Ibaadat throughout the entire night. To learn one chapter of knowledge is better than acquiring gold equal to Mount Abu Qubais.
Knowledge is such a wonderful thing that even if a person, (Allaah Ta`ala forbid) while acquiring knowledge does not have the intention to acquire of the pleasure of Allaah Ta`ala, then too there is still hope that after having acquired knowledge, his knowledge will prevail over him and he will correct his intention later on.

Acquire knowledge until…
Someone asked Hadhrat Abdullah Bin Mubaarak (rahmatullahi alaih), *"Until when does one acquire knowledge?"*
He replied, *"Until ignorance becomes distasteful to you."*
Whilst Hadhrat Abdullah Bin Mubaarak (rahmatullahi alaih) was on his deathbed, a person sat at his bedside with pen and paper in hand. Someone said to him, *"Is this the time to write?"*
He replied, *"It is possible that even at this juncture, I may hear such a Mas`alah which I have not heard until now."*

The zealous address of Hadhrat Muaawiyah (radhiallahu anhu)
"O People! Acquire knowledge. The acquisition of knowledge is (like) good deeds; seeking it is Ibaadat; speaking about it is Tasbeeh and discussing it is Jihaad. It is Sadaqah for the ignorant to seek knowledge. To discuss knowledge with the Ahle Ilm is proximity to Allaah Ta`ala.
Knowledge is the road to Jannat. It is the companion in loneliness; the travel companion of the journey, company in solitude, it shows the way to ease and comfort; it comes in handy in times of calamities. It is the splendour in the company of friends

and a weapon against the enemy. It is the basis on which the Ulama become the leaders and guides of the people. The angels are desirous of their friendship. In order to attain Barkat, they (angels) make Musaafahah with him (seeker of knowledge) and as a welcome, they spread their wings beneath him. Every wet and dry thing makes dua of forgiveness for him; even the fish in the sea, insects in the ground and animals of prey in the jungles.

Knowledge removes one from the death of ignorance and imbues life into the hearts. It is the lamp in darkness and the strength of the weak. Through it, man reaches elevated and lofty stages in his world and Aakhirah. Researching knowledge is equal to Nafl fasts and speaking about it, is like Tahajjud. Through its acquisition, man learns about family ties and is able to differentiate between Halaal and Haraam. Knowledge is the Imaam (leader) and practice, the Muqtadi (follower). Only good and pious people acquire beneficial knowledge."

The heart-rending speech of Hadhrat Hasan Basri (rahmatullahi alaih)
"O people! Without doubt Jihaad is an important facet of the Deen and a most virtuous Ibaadat, but knowledge is even more virtuous and important. It is for this reason that when a person leaves home in search for knowledge, the angels spread their wings in salutation to him. The fish in the oceans, the wild animals in the jungles, the birds in the air, all of them make dua for him. Wherever possible, seek knowledge, it will imbibe the qualities of peace, dignity and forbearance. The Ustaad (teacher) and student (should) adopt a mutual approach of humility and modesty. The Ulama should not be proud amongst themselves. Do not make knowledge a means of arguing with the ignorant. Do not go with knowledge to the rulers. Do not oppress people with it, otherwise you will be counted amongst those oppressive and tyrannical Ulama who will be deserving of the punishment of Allaah Ta`ala and flung into Jahannum. Acquire such knowledge and in such a way where it forms no barrier against Ibaadat. Engage also in such Ibaadat which does not prevent you from acquiring knowledge. Do not become of those people who have adopted an independent attitude from knowledge and engage only in Ibaadat. Their continuous engagement in Ibaadat has made them so enervated and tired that they unsheathe their swords for the people. Had they acquired knowledge, then they would not have behaved in this fashion. The person who engages in Ibaadat without having sought knowledge is like one who has veered away from the correct path (walking he may be, but he has veered off the track and will find it difficult to reach the desired destination). The chances of such people to correct themsselves are slim. The fear and possibility of deviation and mischief are greater."

Someone asked, *"Hadhrat, from where have you acquired this (information) from?"* He replied, *"For this I have met 70 Badri Sahaabah (radhiallahu anhum) and travelled for 40 years."*

If only the Ulama of today heed such advices over and over again and take lesson therefrom.

How will knowledge be taken away?
Nabi (sallallahu alaihi wasallam) said that when Qiyaamah is near, knowledge will not be pursued directly. The Ulama will depart (from this world) and they will leave vacuums. The ignorant will take their places. People will make the ignorant ones their

leaders and muftis and they will follow them. The ignorant leaders themselves will show erroneous Masaa`il. They, themselves will be deviated and they will deviate others. [Abdullah Bin Amar Bin `Aas (radhiallahu anhu)]

From this we ascertain that Qiyaamah is extremely close . We see this prophecy being enacted to the letter, right before our eyes.

Knowledge is an Ibaadat
Hadhrat Ebrahim Nakha`ee (rahmatullahi alaih) said, *"The Aalim is continuously in Ibaadat."* Someone asked, *"How is that possible?"* He replied, *"The Aalim is continuously engaged in concern for teaching knowledge and he is careful not to mislead the masses by showing them an incorrect Mas`alah, such a concern is an excellent Ibaadat."*
Someone said, *"An Aalim is like a lamp. His knowledge sheds light for quite a distance in the darkness."*

Knowledge earns honour
Hadhrat Saalim Bin Jo`ad (rahmatullahi alaih) said, *"I was a slave. My master paid only three hundred Dirhams for me. Upon my release I opted for the trade in knowledge. The result of this was that within a few days (my status rose to such a degree) that the Khalifah of the time expressed his desire to come and meet me, and I refused."*

This is the honour acquired in this world. As for the honour and bounties in the Aakhirah, we cannot even imagine them.

The Barkat of knowledge
Hadhrat Saalih Mari (rahmatullahi alaih) said, *"I went to the Ameerul Mu`mineen for a certain need. He seated me in his place, out of respect. The following escaped from my tongue, involuntarily, 'Hadhrat Hasan (rahmatullahi alaih) spoke the truth.' The Ameerul Mu`mineen was surprised. He asked, 'What did he say?' I replied, 'He said that knowledge elevates the honour of the honoured and the stages of the people. This act of yours merely confirmed his statement. Otherwise where is the Ameerul Mu`mineen and where is Saalih Mari?'"*

Knowledge is however, better than ignorance
Someone told Hadhrat Abu Zarr Ghafaari (radhiallahu anhu, *"I have a great desire to acquire knowledge, but I am not acquiring it for fear that I may not be able to practise upon it."*
Hadhrat Abu Zarr (radhiallahu anhu) replied, *"Knowledge, in all instances, is better than ignorance."*

The same thing was said to Hadhrat Abu Darda (radhiallahu anhu), who commented, *"A person will be resurrected in the same condition he died. If at the time of death he was an Aalim, then he will be resurrected as an Aalim and if he was an ignorant person then he will be resurrected as one."*

It so happened that this questioner also met Hadhrat Abu Hurairah (radhiallahu anhu) and the same was said to him. Hadhrat Abu Hurairah (radhiallahu anhu) said, *"There*

is no more destructive thing for man than abandoning knowledge. Rasulullah (sallallahu alaihi wasallam) said that there is no better thing than knowledge of Deen. One Faqeeh (Aalim) is more severe on shaitaan than a thousand Aabids. Every building has a pillar and the pillar of Deen is knowledge."

Is knowledge more virtuous or wealth?

On this question, there was a difference of opinion amongst the Ulama of Basrah. Some opted for the view that wealth is more virtuous and others said that knowledge is. After much discussion and deliberation, they failed to reach a conclusion. In the end they decided to send a person as a representative to Hadhrat Ibn Abbaas (radhiallahu anhu). This person came to him and presented the case. Hadhrat Ibn Abbaas (radhiallahu anhu) said, *"Knowledge is better than wealth."* The messenger asked, *"If the people ask for proof, then what am I to present?"* He said, *"Not only one, but many proofs can be cited, for example:*

1. *Knowledge is the inheritance of the Ambiyaa (alaihimus salaam), and wealth is the inheritance of Fir`oan and his ilk.*
2. *Knowledge makes you, whilst wealth is to be earned*
3. *Knowledge (of the Deen) is acquired only by the beloved servants of Allaah Ta`ala, whereas wealth is given to both the beloved servants and also to the accursed. In fact, the accursed ones receive more wealth.*
4. *Knowledge increases as you spend of it, whereas wealth decreases, in fact is depleted.*
5. *The wealthy ones are forgotten after they pass away, whereas the Aalim (owing to his Deeni services) remains 'alive', even after his death.*
6. *Wealth will have to be accounted for on the Day of Qiyaamah – How it was earned? Where it was spent? Etc. Whereas the Aalim will have his stages raised for every bit of knowledge he had acquired and shared."*

This applies when the Aalim practises on his knowledge, otherwise he will also be called to account, and he will be asked why he did not practise on the knowledge which he had been bestowed with. Even if wealth was earned in the Halaal manner and spent correctly, yet, it will result in the delay of entrance into Jannat. When one has a great deal of goods, then the clearing at the Customs does take a while longer.

A similar narration was also reported from Hadhrat Ali (radhiallahu anhu).

Ulama-e-Khair (Ulama on Haqq) and Ulama-e-Soo (evil Ulama)

Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the Ulama are the heirs and trustees of the Ambiyaa (alaihimus salaam) as long as they do not approach the kings and rulers of the world and become embroiled in acquiring world possessions. If the Ulama run after wealth and authority, then they are breaching the trust and being treacherous. Stay far away from such Ulama and keep them far away from you.

Who is an Aalim?

Hadhrat Abu Darda (radhiallahu anhu) said, *"That person who does not practise (on his knowledge) is not worthy of being called an Aalim. There is only one punishment for every evil of an ignorant person, but for the Aalim who does not practise there is seven times punishment for his evil. I do not have as much fear for being asked on the*

Day of Qiyaamah, 'How much knowledge have you learnt' as I have for the question: 'How much did you practise on your knowledge?'"

A reason for deprivation of knowledge

Hadhrat Abdullah Bin Salaam (radhiallahu anhu) asked Hadhrat Umar (radhiallahu anhu), *"Who are the Arbaab-e-Ilm (people of knowledge)?"*
Hadhrat Umar (radhiallahu anhu) replied, *"Those who practise on their knowledge."*
He was asked, *"What deprives one of knowledge?"*
He replied, *"Greed and avarice."*[Faqeeh (rahmatullahi alaih)]

Words of wisdom

Hadhrat Isaa (alaihi salaam) said, *"The blind reap no benefit from a lamp, whereas others may see with it." (Those who are blind in their hearts do not benefit from knowledge).*

"By placing a lamp on the roof of a dark house, the inside will not be illuminated." (What an excellent example of an Aalim without practice)

"Why do you speak about that knowledge, which you do not practice upon?" (This is disliked very much by Allaah Ta`ala)

"There are plentiful trees in this world, but not all of them bear fruit." (There are many Ulama, but not all are guides).

"There are many fruits, but all are not tasty." (There are many types of knowledge, but all are not beneficial).

Imaam Auzaa`ee (rahmatullahi alaih) said, *"By practice, knowledge increases."*

An excellent statement

Hadhrat Sahal Bin Abdullah (rahmatullahi alaih) said, *"All humans are dead except the Ulama. All Ulama are unconscious, except those who practise (on their knowledge). All those who practise (on their knowledge) are arrogant and conceited, except the sincere ones. The sword of risk and hazard hangs always above the heads of the sincere ones."*

Do not sit with every Aalim

A Buzrug mentioned, *"Do not sit with every Aalim. In fact, you should sit with that Aalim who calls you to five things away from five:*

1. *From Shirk to Yaqeen,*
2. *From pride and arrogance to humility,*
3. *From hatred and enmity to love and advice,*
4. *From boasting to sincerity,*
5. *From inclination and love of this world to abstinence."*

Some people have attributed this statement to Nabi (sallallahu alaihi wasallam). Allaah Ta`ala Knows best.

Knowledge alone, is not beneficial

Hadhrat Ali (radhiallahu anhu) said, *"Even an ignorant person hates an Aalim who does not practise, because he cannot reap any benefit from him. An Aalim who does not practise, does not benefit himself, nor does he benefit others, regardless of how much of knowledge he may possess.*

It has reached us that a person from the Bani Israeel had accumulated 80 boxes of Kitaabs. Allaah Ta`ala informed him, via the Prophet of the time, that there is no benefit in accumulating so many boxes of Kitaabs, until he practises the following three things:

1. *That he remove the love for this world from the heart, because this world is not the abode of the believer.*
2. *That he not associate with shaitaan, because he is not the friend of the believer,*
3. *That he not trouble the believers, because this is not the work of Allaah Ta`ala's friends."*

The greatest Aalim

Hadhrat Sufyaan Bin Uyainah (rahmatullahi alaih) said, *"Ignorance is a very evil thing. The greatest Aalim is the one who practises on his knowledge, even though he may have a little knowledge. The one who does not practise upon his knowledge is a Jaahil (ignorant one), regardless of what a big Aalim (how knowledgeable) he may be."*

Someone said, *"There is hope that seventy such sins of an ignorant person would be forgiven, whereas one such sin of a learned person would not."*

Three will be at a greater loss

A Buzrug mentioned, *"On the Day of Qiyaamah, three persons will be in the greatest state of regret and grief:*

1. *That master whose slave will enter into Jannat, because of his piety, whilst he (the master) will be going to Jahannum,*
2. *That wealthy person who has accumulated a great amount of wealth, but who had not fulfilled the rights of the wealth. After his death his heirs spend that money in the pleasure of Allaah Ta`ala and they are entered into Jannat, whilst he (the actual accumulator of the wealth) is in Jahannum.*
3. *That Aalim who did not practise on his knowledge, but who gave many advice and man lectures. The thousands of people who benefited from his discourses all enter into Jannat, whilst he enters Jahannum."* [May Allaah Ta`ala save us from being amongst these people!]

Who is a Faqeeh?

Someone mentioned the following in front of Hadhrat Hasan Basri (rahmatullahi alaih), *"The Fuqahaa said regarding this Mas`alah…"*

Hadhrat Hasan (rahmatullahi alaih) commented, *"Do you know who is called a Faqeeh? A Faqeeh is he who distances himself from this world and inclines towards the Hereafter. He always reflects upon his sins and is constantly engaged in Ibaadat."*

Totally correct
What a beautiful statement made by someone, *"When the Ulama accumulate Halaal wealth, then the masses will begin eating from doubtful wealth. And when the Ulama start accumulating doubtful wealth, then the masses indulge in Haraam wealth. And, Allaah Ta`ala forbid, when the Ulama begin eating from Haraam wealth, then the masses will begin inclining towards kufr."*

When the Ulama begin behaving like the wealthy and start accumulating and amassing wealth, then the masses think to themselves, that if the Ulama are running after wealth, then why should they remain behind. Then they become more immersed in amassing wealth, and they have no knowledge by to differentiate between Halaal and doubtful. When the Ulama take to amassing doubtful wealth, then the masses go one step further and they do not distinguish between Haraam and doubtful. And then when the Ulama become involved in Haraam wealth, (may Allaah Ta`ala forbid!) then the masses, thinking this to be Halaal, otherwise the Aalim will not do it, eventually end up in kufr, because to understand Haraam to be Halaal ***is*** kufr.

There are unique and exceptional cases where some unfortunate persons, having evil perceptions and opinions of such Ulama, leave the fold of Islaam. May Allaah Ta`ala save us all!

May Allaah Ta`ala grant goodness

Some pious persons have mentioned, *"That person who has acquired knowledge for four reasons will enter Jahannum: (May Allaah Ta`ala save us!)*
1. *In order to gloat with his own knowledge and to argue with and defeat the Ulama,*
2. *To become popular so that the masses follow him,*
3. *In order to argue with the ignorant masses,*
4. *To accumulate wealth, riches and power."*

Some have attributed this statement to Nabi (sallallahu alaihi wasallam). And Allaah Ta`ala knows best.

The status of knowledge
Hadhrat Faqeeh (rahmatullahi alaih) states, *"The initial stage of knowledge is silence; the second is reflection and contemplation; the third memorisation; the fourth practice; and the fifth propagation. Similarly, there are three categories of Ulama:*

1. *Aalim Billaah Wa Bi Amrillaah – The one who is aware of the necessities and the limits and who practises upon it whilst having fear for Allaah Ta`ala.*
2. *Aalim Billaah Wa Laa Bi Amrillaah – The one who fears Allaah Ta`ala and practises, but who is not fully aware of the Masaa`il.*
3. *Aalim Bi Amrillaah Laa Billaah –The one who is fully aware of the Masaa`il, but who has no fear of Allaah Ta`ala."*

The qualities of knowledge
The under-mentioned qualities are necessary for an Aalim [Faqeeh - rahmatullahi alaih]:

1. Sincerity: Without this, knowledge and practice are useless. That action which has no sincerity is devoid of reward.
2. Fear of Allaah Ta`ala: This is the basis of sincerity and action.
3. Advice: This is the object of knowledge, that a man practises himself and he advises and encourages others.
4. Mercy: This is the basis of advice and propagation. A person makes an effort to reform others through the medium of mercy.
5. Patience and forbearance: Difficulties and trials present themselves in the effort to propagate and advice has to be borne with patience. Without this, propagation is incomplete and impossible.
6. Humility: This is the hallmark of knowledge. Proper knowledge teaches humility. This is loved by Allaah Ta`ala and His servants alike.
7. Chastity: This is the jewel of every human. It is especially necessary for the Aalim; otherwise his advice and propagation will be ineffective.
8. Research: Knowledge increases and is safeguarded through proper study and research of Kitaabs. This in most essential for every Aalim.
9. Benefit (to others): Just as it is necessary for every Aalim to practise his knowledge himself, so too is it of utmost importance that he conveys the message and teaches others the necessary Masaa`il and gives advices. It is a great sin and an abuse (of trust) to conceal a Mas`alah after knowing it. Great warnings have been issued against this.
10. Minimum concealment: In the quest for knowledge, shame is not permissible. In fact, it is a means of deprivation. Knowledge is increased by asking questions.

"Ask the Ahle Thikr,
If you do not know."

Ten persons and ten evils

Hadhrat Abu Hafs (rahmatullahi alaih) said, *"Ten things are extremely evil and detestable for ten persons:*

1. *A sharp and swift nature for a king: Because of this the entire populace will be in turmoil and difficulty.*
2. *Miserliness in the wealthy: Because of this neither the rights of Allaah Ta`ala nor those of His servants will be fulfilled.*
3. *Greed in the Ulama: Because of this, their dignity and honour will be diminished.*
4. *Greed in the poor: Because of this there will be no distinction between respect and disgrace.*
5. *Immodesty in the rich and noble people: What then will be the condition of the lesser people?*
6. *The old imitating the young: There is no benefit in this, since there is a vast difference between the original and imitation.*
7. *Men imitating women: It is an honour to be male. To alter this situation is plain stupidity.*
8. *Women imitating men: The beauty and charm of women are best seen when they as women.*
9. *The Zaahid's frequenting the doors of the wealthy: This act is completely contrary to the nature of a Zaahid.*

10. *Performing Ibaadat with ignorance: Such silly and stupid mistakes will be perpetrated that the Ibaadat will be flung back at the doer."*

Worldly Aalim
Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"When an Aalim becomes inclined towards and desirous of the world, then associating with him will increase the ignorance of the ignorant and fisq of the Fussaaq, and it will harden their hearts.*

Zaahid, Aalim and Ignorant
A Buzrug said, *"The work of an ignorant person is merely to listen (he listens to advice with one ear and it exits from the other).*
The work of an Aalim is to let others listen (They are experts at giving advice and admonitions, but most lack practice).
The work of a Zaahid is to practise (He listen less, but practises more)."

Someone once said, *"The talk of the intelligent is amusement and entertainment for the ignorant, but in the talk of the ignorant is lesson for the intelligent."*

Gatherings of Ilm
A person once came to a gathering, noted a small gap in the crowd and sat down. Another one came and he decided to sit down right at the back. A third one came and noticing that there was no place, he left. The gathering was one of knowledge and it was a gathering of none other than Nabi (sallallahu alaihi wasallam). Afterwards, Nabi (sallallahu alaihi wasallam) said that from the three, the first desired to have a place at the side of Allaah Ta`ala, so he was given a place. The second was shy and remained behind, so Allaah Ta`ala kept him behind. The third tuned away from Allaah Ta`ala, hence Allaah Ta`ala turned away from him, in that he walked away from the gathering, which was a means of his being deprived.

Worldly and Deeni gatherings
Hadhrat Luqmaan (alaihi salaam) said to his son, *"Son, wherever there is a gathering of Allaah Ta`ala's Thikr (i.e. where the Name of Allaah Ta`ala is mentioned), you should necessarily participate in it. If you are an Aalim, then your knowledge will benefit you and if you are ignorant, then your ignorance will dissipate. The gathering is blessed with Mercy, hence you should be a party to this. If there is a worldly gathering, then you should never participate in it, because, in such a gathering the knowledge of an Aalim is of no benefit; the ignorance of an ignorant person is merely increased and the Anger of Allaah Ta`ala descends on such gatherings, and you will be caught up in it."* [Hadhrat Shahar Bin Haushab (rahmatullahi alaih)]

Good and evil gatherings
Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) said, *"Those who sit in a good gathering are likened to those who sit in a perfume-seller's shop. Even though they do not literally apply any perfume, the scent will most certainly stick to them. Those who sit at evil gatherings are likened to those who sit in a blacksmith's shop. Although the fire is far from them, the smoke most certainly affects them, and it is difficult to prevent this."*

Even if a person may be pious and Muttaqqi, his sitting and mingling with the Fussaaq and Fujjaar, are definitely a threat to him, in that the effects of evil

companionship are sure to destroy his good traits. Another evil is that his resurrection on the Day of Qiyaamah will be with those Fussaaq and Fujjaar. On the other hand, if a person is evil and a sinner, but he keeps company of the Ulama and pious ones and he has love for them, then there is hope that the blessings he receives from this companionship will also make him pious and he will be resurrected with these people.

"They are such people, where those who sit them will not remain evil."
A man will be with those whom he loves."

Hadhrat Ka`ab Bin Ahbaar (radhiallahu anhu) said, *"These two sentences will be written beneath the Arsh."* And Allaah Ta`ala Knows Best.

Seven bounties

Those who remain in the companion of the pious will not be deprived in any way. Although they may be so ignorant and silly that they have not the slightest ability to benefit from such company, then too they will be blessed with seven bounties:

1. They will be blessed with the blessings of the seeker of knowledge.
2. They will be saved from sins and evils whist in the pious gathering.
3. When arising from the gathering, they will also be blessed with mercy.
4. They will also be recipients of the mercy which descends during the gathering.
5. As long as they listen to the words of Deen, good deeds will be recorded for them in their Books of Deeds.
6. The angels shade the Ulama and Taalib-e-Ilm, and they will also benefit from this.
7. A good deed will be recorded for every step taken towards knowledge and one sin will be removed.

Besides the above, there are another six benefits which they will receive:

1. They will be blessed with love for the gatherings of the Ulama.
2. If even one person from the gathering practises what was learnt, then all the participants will be partners in the reward.
3. If even one person from the participants is forgiven, then he will intercede on behalf of the others.
4. He will be blessed with peace and contentment of the heart because of his being far away from evil company.
5. He will be counted amongst the Talabaa (students of Deen) and the pious.
6. He will be counted amongst those who establish the Law of Allaah Ta`ala.

A wise person said, *"The Jannat of Allaah Ta`ala is present in this very world. Those who frequent it, will pass their lives in peace."* Someone asked: *"What is that Jannat?"* He replied, *"The gatherings where the Name of Allaah Ta`ala is mentioned."*

"When you pass by the gardens of Jannat, partake therein."

From this Hadith, the 'gardens of Jannat' refer to the gatherings of the Thikr of Allaah Ta`ala, which take place in the Musaajid.

A pious person mentioned, *"One gathering of the pious, compensates for two hundred thousand gatherings of the Fussaaq."*

Hadhrat Abdullah Bin Umar (radhiallahu anhu) said, *"Sometimes a man emerges from his home with a mountain-full of sins. But after listening to the advice of some pious person, he cries out of fear of Allaah Ta`ala, and he repents, then he returns home in such a state that he has not a single sin to his name."* Subhaanallaah!

The Reward for Loving Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam)
A person once asked Nabi (sallallahu alaihi wasallam), *"When will Qiyaamah dawn?"* Nabi (sallallahu alaihi wasallam) replied, *"What preparation have you made for Qiyaamah?"* He said, *"I do not have many Salaat and fasts, but I certainly have love for Allaah and His Rasool (sallallahu alaihi wasallam)."* Nabi (sallallahu alaihi wasallam) congratulated him and told him that on the Day of Qiyaamah he will be with those whom he loves.
The narrator of this Hadith, Hadhrat Anas Bin Maalik (radhiallahu anhu) said that he had never seen anyone as happy as this person after he had heard these words of Nabi (sallallahu alaihi wasallam).

"I love the pious, although I am not amongst them,
I have hope that Allaah Ta`ala will bless me with piety."

Four true things
Hadhrat Ibn Mas`ood (radhiallahu anhu) said that:
1. Those with whom Allaah Ta`ala has a connection and bond in this world, in the Aakhirah his relationship will be with those and not any others.
2. The Muslim and non-Muslim are never equal
3. A man will remain with those whom he loves
4. Before mentioning the fourth point, he took an oath and said that those whose evils Allaah Ta`ala had concealed in this world, in the Aakhirah He will conceal them as well.

May Allaah Ta`ala make us amongst them.

The inheritance of Nabi (sallallahu alaihi wasallam)
Hadhrat Abu Hurairah (radhiallahu anhu) went to the marketplace. He said to the traders, *"You are engaged in this whilst the inheritance of Nabi (sallallahu alaihi wasallam) is being distributed in the Musjid."*
People ran to the Musjid and came back almost immediately, saying, *"Nothing is being distributed there."* Hadhrat Abu Hurairah (radhiallahu anhu) asked, *"What is happening there?"* They replied, *"Some people are engaged in Thikrullah, others in Tilaawat and others are discussing talks of Deen."* He then said, *"This is the inheritance of Nabi (sallallahu alaihi wasallam)."*

Hadhrat Alqamah Bin Qais (rahmatullahi alaih) said, *"To show someone a Mas`alah or to research a Mas`alah is more beloved to me than sacrificing 100 camels."*

Eight because of eight
Hadhrat Shaqeeq Zaahidi (rahmatullahi alaih) said, *"It is appropriate for the person who sits at eight gatherings to derive eight things.*

1. *He who sits in the gathering of the wealthy, the love and enthusiasm for the world will be created in his heart and if he already had this love, then it will be increased.*
2. *He who sits with the poor, he will inculcate the quality of making Shukr and be contented. If this quality already exists in him, it will be increased.*
3. *He who sits in the gathering of the king, pride and haughtiness will be created in him and his heart will be hardened.*
4. *He who sits with women, ignorance and lust will be inculcated in his heart. If it was there before then it will be increased.*
5. *He who sits in the company of children, he will become used to play and amusement.*
6. *He who sits in the gathering of sinners will be inclined towards sin and will adopt an attitude of audacity and stubbornness.*
7. *He who sits in the company of the pious will be inclined towards good actions and will develop a hatred for sin.*
8. *He who sits in the company of Ulama will acquire knowledge and Taqwa. If it was present in him before, then it will be increased."*

Hadhrat Shaqeeq Zaahidi (rahmatullahi alaih) used to say, *"The people who return from my gatherings are of three types:*

1. *Kaafir, 2. Munaafiq or 3. Mu`min.*

I make Tafseer of the Qur`aan Majeed, so those who deny it are Kaafir, those who find it constrained are Munaafiq and those who listen attentively, abstain from sin and repent, are pure believers."

Allaah Ta`ala does not like three things

Allaah Ta`ala dislikes three types of sleep and three times of laughter. The three sleeps which are disliked by Allaah Ta`ala are:

1. To sleep in the gathering of the Thikr of Allaah Ta`ala,
2. To sleep after Fajr and before Esha,
3. To sleep in the Fardh Salaat.

The three laughters which Allaah Ta`ala dislikes are:

1. To laugh whilst accompanying a bier,
2. To laugh in a gathering of the Thikr of Allaah Ta`ala,
3. To laugh in a graveyard. [Faqeeh - rahmatullahi alaih]

Four big calamities

Hadhrat Abu Yahya Waraaq (rahmatullahi alaih) said, *"four calamities are big:*

1. *To miss the Takbeer-e-Oola (beginning the Salaat with the Imaam)*
2. *To miss a gathering of knowledge and Thikr*
3. *To run from the field of Jihaad*
4. *For a Haaji to miss the stay at Arafaat"*

Three simple Ibaadaat

Someone mentioned that to look at the face of an Aalim, the Baitullaah and the Qur`aan Majeed are all acts of Ibaadat. This statement was also attributed to Nabi (sallallahu alaihi wasallam). Only Allaah Ta`ala Knows Best.

It has been reported from Nabi (sallallahu alaihi wasallam) that to visit an Aalim is like visiting Nabi (sallallahu alaihi wasallam). To make Musaafahah (shake hands) with an Aalim is like making Musaafahah with Nabi (sallallahu alaihi wasallam). To sit in a gathering of an Aalim is like sitting in the gathering of Nabi (sallallahu alaihi wasallam). And whoever does these things with Nabi (sallallahu alaihi wasallam) will be with him in Jannat. [Faqeeh - rahmatullahi alaih]

A wise person once said, *"The gathering of the Ulama rectifies one's Deen and beautifies one's body. The gathering of the Fussaaq and Fujjaar despoils one's Deen and it causes one's body to become putrid."*

The Aalim who practises on his knowledge and whose example is like the stars. When the stars emerge, the people are guided by then and when they disappear, then people are waylaid and lost. Regarding such Ulama, Nabi (sallallahu alaihi wasallam) said, *"The death of an Aalim is the death of the universe."*

PRACTICE

The basis and foundation of practice is intention, hence it is appropriate that we begin by discussing intention.

It is reported in a Hadith that Nabi (sallallahu alaihi wasallam) said

"Indeed Allaah Ta`ala does not look at your actions, neither does He look at your bodies, but He looks at your hearts and your intentions."

The effect of intention

Hadhrat Ebrahim Nakha`ee (rahmatullahi alaih) said, *"The effect of intention falls on everything. Some sincere persons give advice in a stern tone, and there are people who bear and accept this with happiness and do not take it as being harsh or bad. In fact, they accept that in the harshness there is prudence and advantage. This good thought of the people is the effect of the speaker's good and clean intentions.*
Contrary to this there are those who speak in very soft tones and with a suitable approach, but are devoid of sincerity. Often people do not understand the object of his talk, in spite of his speaking in such sweet tones."

Three important things

Hadhrat Aun Bin Abdillaah (rahmatullahi alaih) said, *"Some wise persons correspond with each other by letter and most of them include the following three advice:*

1. *He who does actions for the Aakhirah, Allaah Ta`ala will make (easy) his worldly matters.*
2. *He who rectifies his internal (heart), Allaah Ta`ala will rectify his external (actions).*
3. *He who sets right his relationship with Allaah Ta`ala, Allaah Ta`ala will, in turn, correct matters between him and others."*

"The intention of a believer is better than his action." [Hadith]

Is intention better or action?

Some Buzrugs have mentioned, *"(Sincerity of) Intention is better than action because there is reward for mere intention without even any action, whereas there is no reward for that action which has no intention."*
Some say, *"Compared to carrying out good actions, there is great ease and scope in intention. A person can make this intention, that he will be totally obedient and subservient to the Commands of Allaah Ta`ala throughout his entire life and that he will not be disobedient at all. To act on this is difficult, but he will receive the reward for this intention."*
Some say, *"The intention is associated with the heart, which is the seat and centre for the recognition of Allaah Ta`ala, whereas actions are associated with the limbs, hence intention is better than actions."*

The reward for merely making the intention of a good deed
A Buzrug from the Bani Israeel once saw a heap of sand and thought that if only this heap had been flour, then he would distribute it among the poor and needy. The prophet of that time (alaihi salaam) was inspired with Wahi to inform that person that the reward for distributing a heap of flour amongst the poor has been recorded in his Book of Deeds. *Allaahu Akbar!*

It is understood from some narrations that on the Day of Qiyaamah, a person will be given his Book of Deeds in the right hand and upon inspecting it he will exclaim, *"This is not mine! It has the rewards for Hajj, Umrah, Jihaad and Zakaat recorded here, whereas because of abject poverty (in the world), I had never executed these actions."*
He will be told. *"In the world you had made (a sincere) intention and desire that if you had the money, you would have performed Hajj, Umrah and Jihaad and you would have given Zakaat to the poor. Allaah Ta`ala is well aware that your intention was sincere, hence you have been given the rewards for them."*

Touchstone (a standard criterion) for judging sincerity
Faqeeh (rahmatullahi alaih) said, *"The sign of true sincerity of intention is best seen when the person who has the desire to spend on Hajj, Umrah, Jihaad and Zakaat, has the wealth by him. Then it remains to be seen if he spends it in the Path of Allaah Ta`ala or not. If he spends it in the Path of Allaah Ta`ala, then know that he is truthful, otherwise not. If he is miserly with a little wealth, then he will most certainly be stingy also with an abundance of it. In this way the sincerity of every person who has the desire to carry out a good action can be gauged."*

Hadhrat Sa`ad Bin Saa`idi (rahmatullahi alaih) said, *"The intention of a believer is better than his action, and the good action of a hypocrite is better than his intention."*

The basis and foundation is in sincerity
Hadhrat Muhammad Bin Abdillaah (rahmatullahi alaih) said, *"If someone for the pleasure of Allaah Ta`ala loves another, understanding him to a pious person, he will be rewarded with having love for a Jannati, even though this other person may be evil. Similarly, if someone hates another, for the pleasure of Allaah Ta`ala, thinking him to be an oppressor, will be rewarded as having hatred for a Jahannumi, even though that other person is, in the Sight on Allaah Ta`ala, a Jannati."*

An action loved by Allaah Ta`ala

Allaah Ta`ala said to Hadhrat Moosa (alaihi salaam), *"Moosa, have you done any action for Me?"* Hadhrat Moosa (alaihi salaam) said, *"O Allaah Ta`ala, Salaat, fasts, Zakaat, Thikr, etc. are all actions done for You."* Allaah Ta`ala said, *"These are all for you alone, fasting is a shield, Sadaqah is a shadow and Thikr is Noor. Which action is for Me?"*
Hadhrat Moosa (alaihi salaam) was perplexed and exclaimed, *"O Allaah, please do tell me which action is for You?"* Allaah Ta`ala said, *"To love My friend for My pleasure only and to have hatred for My enemy for My pleasure only."*

From this we understand that *"Love for (the pleasure of) Allaah Ta`ala and hatred (for the pleasure of) Allaah Ta`ala"* is the best of actions. [Faqeeh - rahmatullahi alaih]

Allaah Ta`ala's pleasure and displeasure
It is reported from Hadhrat Aishah (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said that the person who makes a concerted effort to please Allaah Ta`ala rather than to please the people, Allaah Ta`ala will Himself be pleased with this person and will make others pleased with him as well. (His enemies will become his friends). And that person who cares not for the pleasure of Allaah Ta`ala and seeks the pleasure of the creation, Allaah Ta`ala will Himself be displeased with this person and he will create a hatred in the hearts of the people for this person. (His friends will become his enemies). [Faqeeh - rahmatullahi alaih]

The first one to do
Hadhrat Huzaifah Bin Yamaan (radhiallahu anhu) reports, *"A beggar once came into the gathering of Nabi (sallallahu alaihi wasallam) and pleaded for assistance. At first all remained quiet and no one gave anything. After a while, someone gave the beggar something. Seeing this, the others also started giving. Nabi (sallallahu alaihi wasallam) said that the first one to give, would receive the reward of all the others, without any of the rewards of the others being decreased. Similarly, the one who initiates a sin will receive the punishment of all others who were also involved in the sin because of him, without any of their punishments being decreased."*

Five qualities for entry into Jannat
A Buzrug once mentioned, *"That person who acquires the following five qualities, will enter Jannat:*

1. *He brings Imaan in Allaah Ta`ala, invites others towards it and has desire that all of humanity accept Imaan.*
2. *He accepts the Deen brought by Nabi Muhammad (sallallahu alaihi wasallam), practices on his Sunnat and calls others towards it also.*
3. *He accepts the Qur`aan Majeed to be Allaah Ta`ala's Kitaab, practices upon its injunctions and abstains from its prohibitions. He also recites it (regularly).*
4. *He follows the* Oolul Amr *(pious and uprighteous servants of Allaah Ta`ala) so long as it does not conflict with the Shariah. He does not rebel against them. He engages in inviting towards good and forbidding the evil.*
5. *He loves for everyone else what he loves for himself and dislikes for everyone else what he dislikes for himself. He loves and desires unity and brotherhood between the believers and he makes an effort towards it."* [Faqeeh - rahmatullahi alaih]

This is the blessing and result of sincerity of intention that many souls that were previously asleep have since woken up and are now being counted amongst those servants of Allaah Ta`ala who are engaged in continuous Ibaadat. On the other hand, there are many who are awake, in fact, are the ones who sit waiting for Salaat but alas, they are counted amongst the sleeping and unaware ones.
Suppose a person who is accustomed to performing Tahajjud Salaat oversleeps one day, in spite of his intention to wake up. He is overwhelmed with regret and grief at having missed his Tahajjud Salaat. In the Sight of Allaah Ta`ala, he is counted as being amongst the performers of Tahajjud for that night also, whereas he was actually asleep.
Consider another person, on the other hand, who never awakens for Tahajjud Salaat, but who always wakes up at Subh Saadiq. One day, by chance, his eyes open up early. Thinking it to be already Subh Saadiq, he goes to the Musjid, makes wudhu and sits in wait for the Salaat. Looking at the watch, he then sees that there is still an hour before Fajr Salaat, and he is saddened at the fact that he had woken up too early. In the Sight of Allaah Ta`ala, he is counted amongst the unwary sleeping ones for the night, whereas strictly speaking a person who sits in wait for Salaat is rewarded as one who is actually engaged in Salaat.
Some Buzrugs have mentioned, *"Engaging in Ibaadat without intention deprives one of the sweetness of it. The sweetness of Ibaadat is a great bounty which the believer receives in this world. The recompense in the Aakhirah is Jannat."*

Practise the Sunnat
Rasulullah (sallallahu alaihi wasallam) said, *"I am leaving you with two things. As long as you adhere firmly to them (practise them), you will not be deviated: (1) Kitaabullaah and (2) my Sunnat."*

He (sallallahu alaihi wasallam) also said that even a small act which is done in accordance to the Sunnat is beneficial and sufficient. Many great acts which are done contrary to the Sunnat are useless and ineffectual. Every Bid`ah is deviation and every deviation leads to The Fire.

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said, *"To be moderate in actions which are carried out in accordance with the Sunnat is better than executing many actions with Bid`ah (contrary to the Sunnat)."*

The basis of actions
Hadhrat Hasan (radhiallahu anhu) said, *"Speech without action and action without intention are superfluous and useless. That intention is worth considering which is in conformity with the Sunnat."*

Those who will be deprived of the intercession of Nabi (sallallahu alaihi wasallam)
It is reported from Hadhrat Ma`qal Bin Yasaar (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said that two persons will be deprived of his intercession. One is the oppressive king or ruler and the second is the person who creates so much excessiveness in the Deen that others are discouraged and turn them away from the way of the Ahle Sunnat.

The yardstick of actions

Hadhrat Ubai Bin Ka`ab (radhiallahu anhu) said, *"People! Hold on fast to the Sunnat. That servant (of Allaah Ta`ala) who makes the Thikr of Allaah Ta`ala and tears fall from his eyes, the Fire of Jahannum will never touch him. If the hair on his body stands on end, out of fear of Allaah Ta`ala, then his sins will fall away from him as leaves fall off a dry tree. The simplest and (seemingly) insignificant act which keeps one on the Siraat-e-Mustaqeem (Sunnat of Nabi - sallallahu alaihi wasallam), is far better than that great act which is contrary with the Sunnat. Do not look at the greatness or insignificance of an act; rather look at whether it is in accordance with the Sunnat or not. If it is in accordance to the Sunnat, then it is accepted, otherwise it is not."*

It's not very far off

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) once said, *"People! What will be your condition when you will be surrounded on all sides with perilous Fitnahs? In the midst of this Fitnah-soaked environment the young will quickly become adults and adults will become old (everyone will be affected by the environment). People will take Bid`ah to be Sunnat and practise it and the worldly Ulama will not admonish against it. Some of Allaah Ta`ala's true servants will raise their voices against all this and show the right path of Nabi (sallallahu alaihi wasallam), but the general masses will brand this as Bid`ah and discard it."*

Someone asked, *"When will these conditions manifest themselves?"*

Hadhrat Abdullah bin Mas`ood (radhiallahu anhu) replied, *"At a time when there will be an abundance of leaders, Ulama and Qurraa in the world. There will be a paucity of Fuqahaa (those who properly understand the Deen). The world will be acquired at the expense of the Aakhirah and people will develop expertise for worldly things (secular knowledge) rather than the knowledge of the Deen. At that time, such rulers will be placed over the masses, that following their ways and obedience to them will lead to deviation, and opposition to them will lead to execution."*

People asked, *"At that time, what act or way will be appropriate?"*

He replied, *"At that time, contentment will lie in sitting at home. One should not emerge except out of severe necessity. The fitnahs at that time will be so severe that it will be easier to be burnt instead of becoming involved in them."*

Someone said, *"Hadhrat, you have warned us of a very great and impending danger."*

May Allaah Ta`ala save us all from such fitnahs. Aameen.

The touching advice of Nabi (sallallahu alaihi wasallam)

It is reported from Hadhrat Amar Bin Aas (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said that his Companions (radhiallahu anhum) are better and more virtuous than all the people of the world. It if for this reason that Allaah Ta`ala had chosen them for the companionship of Nabi (sallallahu alaihi wasallam). They accepted Imaan from him, testify in his favour, accept the Deen brought by him without doubt, complaint or dispute and they practise it fully.

He (sallallahu alaihi wasallam) advised that the people that were still to come should honour, respect and behave excellently towards his companions (radhiallahu anhum) and have love for them.

Nabi (sallallahu alaihi wasallam) said that the rank of the Taabieen come after that of the Sahaabah (radhiallahu anhum) and the Tab`e Tabieen thereafter. Even though they have not seen Nabi (sallallahu alaihi wasallam), they still accept him with full conviction and they follow his Sunnat. After them, such an era will dawn when

people will destroy Salaat, they will be immersed in base desires and lust, abandon the injunctions of Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) and they will practice on all the prohibitions. They will change the Deen to suit their whimsical fancies. People will be puffed with pride, take many oaths and they will pay scant regard to fulfilling promises. They will give (false) testifications and not accept that of others. They will misappropriate trusts and speak abundant lies. There will be contradiction between their speech and actions. Knowledge and forbearance will dissipate and ignorance and immorality will become dominant. Modesty and trustworthiness will wane. Lies, treachery, disobedience to parents, lengthy aspirations, miserliness, greed, hatred, jealousy, oppression, rebellion, bad character, bad relations with neighbours, and other evils will become the order of the day. During that era, people will go as far from the Deen as an arrow falls from the bow. Qiyaamah will dawn on such evil people.
He (sallallahu alaihi wasallam) further said: *"If you wish entrance into Jannat and are desirous of its bounties, then at that time you should hold on fast to my Sunnat and the Jamaat. Keep away from new, new things (innovations), because every new thing is a Bid`ah and every Bid`ah is deviation. However, the entire Ummat will never unite on deviation. He who abandons obedience (to my way) and the Jamaat and destroys the Divine Injunctions, will earn the displeasure of Allaah Ta`ala and be flung into Jahannum."*

Lighted way

Nabi (sallallahu alaihi wasallam) delivered such a sermon in Musjid-e-Nabawi that the hearts were greatly affected. Eyes were tearing and hairs stood on end. A strange silence enveloped the Sahaabah (radhiallahu anhum). The Sahaabah (radhiallahu anhum) asked, in crying voices, *"O Rasulullah (sallallahu alaihi wasallam), this sermon seems like a farewell sermon. If indeed it is, then please do tell us more."*
Nabi (sallallahu alaihi wasallam) said, *"I am advising you with Taqwa, obedience and submission. Those who will live after me will see great differences. Stay away from every new thing, as every new innovation is deviation. During such great differences and disputes choose for yourselves my path and that of my Khulafaa-e-Raashideen. Hold on to it with your teeth."* [Hadhrat Urbaaz Bin Saariyah - radhiallahu anhu]

Halaal sustenance and Jannat
Nabi (sallallahu alaihi wasallam) said that the person who uses Halaal and pure sustenance will tread his path, not trouble others and enter into Jannat.
Someone asked, *"These things are fairly common (in that many already do practice this)."*
Nabi (sallallahu alaihi wasallam) said, *"Yes, these things will be found in abundance for a while after me (my demise), but they will later fade away."*
He also said, *"Everything has a calamity (downfall), and the calamity of Deen is base desires of the naffs."* [Hadhrat Abu Sa`eed Khudri - radhiallahu anhu]

Danger
Hadhrat Uwais Qarni (rahmatullahi alaih) said, *"Do not shred the unity of the Jamaat into pieces; otherwise there is a fear that you may leave the Deen and not even realise it."*

OBEDIENCE

Provisions for the Aakhirah

Hadhrat Hasan Basri (rahmatullahi alaih) said, *"Four things are provisions for the Aakhirah: Salaat, Saum, Sadaqah and crying out of fear for Allaah Ta`ala."*

Salaat: This is the ultimate and most concise Ibaadat. It is the best form of gaining proximity to Allaah Ta`ala.
Saum (fasting): More than the well-being of the body it is beneficial for the well-being of the naffs.
Sadaqah: This is a shield between the slave and Allaah Ta`ala's anger. (It also cools the Anger of Allaah Ta`ala)
Tears: This is the best form of gaining the pleasure of Allaah Ta`ala and gaining forgiveness for sins. (Even one tear is very valuable).

The basis and foundation of obedience and sin

A wise person said: *"The basis of obedience are three: fear, hope and love."*

Fear: This is the preparation for the fear of Allaah Ta`ala. The sign of this is abstaining from Haraam. (The one who fears Allaah Ta`ala does not go near Haraam).
Hope: Tolerating effort and hardship makes easy the hope of ease. The sign of this is inclination towards obedience and submission.
Love: Owing to this, man can undertake and be prepared for even the most daunting of tasks. The sign of this is desire and turning to Allaah Ta`ala.

Similarly, the basis of sin is also three:

Pride: The first perpetrator of pride was Iblees, when he refused to make Sajdah to Hadhrat Aadam (alaihi salaam). The result was that he was accursed and rejected for all time.
Jealousy: It began with Qaabil Ibn Aadam, who murdered his brother Haabil out of jealousy. His result was Jahannum.
Greed: The avarice of Hadhrat Aadam (alaihi salaam) for the fruit on the forbidden tree resulted in his expulsion from Jannat.

The spring of wisdom

A wise person once mentioned, *"That person who makes the Ibaadat of Allaah Ta`ala with sincerity for forty days, wisdom will spring forth from his heart onto his lips."*
Some have attributed this statement to Nabi (sallallahu alaihi wasallam).

The treatment for the heart

The statement of a Buzrug: *"Three things create hatred, jealousy and hardness on the naffs, and they 'pour water' over all good:*

1. *Seeking faults*
2. *Vanity and (conceit)*
3. *Pride*

Three things instil love, softness and affection in the heart:

1. *Good character*
2. *Sincerity and*

3. *Humility."*

Reckoning of the naffs

Hadhrat Umar (radhiallahu anhu) said, *"Take reckoning of yourself before your reckoning is taken of. This will reduce the harshness of your reckoning. Before the weighing takes place in the Aakhirah, weigh yourself in this world. Prepare yourself in this very world for that Day, the Day when all secrets will be revealed."*

Three men

Hadhrat Yahya Bin Ma`aaz (rahmatullahi alaih) said, *"Men are of three types:*

1. *Those who are unmindful of the Aakhirah because of their preoccupation in this world. (These are the destroyed and ruined ones).*
2. *Those who are unmindful of this world because of their preparation for the Aakhirah (These are the successful and triumphant ones)*
3. *Those who are occupied with both the world and Aakhirah (These are at risk)."*

Only four people know the value of four things

Hadhrat Haatim Zaahid (rahmatullahi alaih) said, *"Only four (people) know the value of four (things):*

1. *The value of youth is known only to the old.*
2. *The value of ease and contentment is known only to the one in difficulty.*
3. *The value of good health is known only to the ill.*
4. *The value of life is known only to the dead."*

The intelligent ones are those who value things at the appropriate moment, thereby deriving full worth and benefiting fully.

The same was said by Nabi (sallallahu alaihi wasallam) in this way, *"Value (regard as a treasure) youth before old-age; good health and ease before illness and difficulties; freedom before occupation; wealth before poverty and life before death."*

O man! Value life. Regard every moment as a treasure, because you know not whether the next moment will be coming or not. You also do not know what your condition will be (in the next moment). Take lesson from the regret and grief of the dead, who desire to perform two Rakaats of Salaat. Let alone two Rakaats, they crave for even just enough life to be able recite the Kalimah. However, their desire will never be fulfilled. These are the last few moments of your life. Whatever (good) you can do, do it! Let it not be that the time will dawn on you when you will not have done anything, except regret and grieve.

The basis of practice

Someone asked a Buzrug what is the basis of practice. He replied, *"Four things:*

1. *I have full faith that my portion of sustenance will not reach anyone else, nor will the sustenance of anyone else reach me. (Hence, I have trust in Allaah Ta`ala)*
2. *I am aware that there are some Faraaidh which are binding upon me, and which no one else can do for me. (Therefore I am occupied with them).*
3. *I have knowledge that my Rabb is watching me (Hence, I feel ashamed at carrying out any sin or evil act).*

4. *I am aware that the time of my death is stipulated and that I am running towards it. (Therefore I am preparing for it)."*

The sign of negligence and destruction

Someone once said, *"There are three signs of negligence and destruction.*

1. *Accumulation of wealth for leaving behind after one's departure*
2. *Abundance of destructive sins*
3. *Disregard of and carelessness in carrying out actions which bring success."*

Three signs of success

There are also three signs for acceptance (in the Sight of Allaah Ta`ala) and success:
1. The heart is in the state of contemplation (of the Aakhirah),
2. The tongue is always in the state of Thikrullah and
3. Every limb of the body is in the obedience of Allaah Ta`ala.

Self-deception

A Buzrug once said, *"There are three signs of deceiving and cheating oneself.*

1. *To run after one's base desires and whims, not caring or fearing in the least about one's destruction and ruination.*
2. *Abundance of aspirations and desires.*
3. *Having hope in the Aakhirah without working here for it."*

Taunts of shaitaan

A Buzrug once said, *"That person who lays claim to three things without three things, is being taunted by shaitaan:*

1. *He lays claim to having (felt) the sweetness of Thikrullah, in spite of his love for the world (After having tasted the sweetness of Thikrullah, the love for the world diminishes in one).*
2. *He claims to have the pleasure of Allaah Ta`ala, without having opposed his naffs (One cannot attain the pleasure of Allaah Ta`ala without having opposed the naffs).*
3. *He claims to have sincerity whilst he loves to praise himself (In the sight of the sincere person, praise and censure are equal).*

Not accepted

Hadhrat Abu Nadhra (rahmatullahi alaih) said, *"Understand that the actions of that person are not accepted, who after having completed four acts, does not acquire obedience or enthusiasm:*

1. *One who returns from the plains of the battlefield*
2. *One who returns from the journey of Hajj*
3. *One who has completed the fasts of Ramadhaan*
4. *One who had recovered from an illness"*

Four extremely important things

A Buzrug once mentioned, *"Four things are extremely important for every intelligent person, so that his effort and endeavours are not in vain:*

1. *Ilm (Knowledge) – Practice without knowledge is not possible. It is for this reason that some buzrugs have stated that the actions executed without knowledge go astray.*

2. *Trust – Without it the heart gains no contentment and one senses no satisfaction in Ibaadat.*
3. *Patience – One needs to be able to bear and tolerate the difficulties in practising the Injunctions of Allaah Ta`ala and abstaining from His prohibitions. Patience (Sabr) also means not to complain in the event of any difficulty and calamity."*

Steadfastness

A Buzrug once said, *"The example of those who practise Istiqaamat (steadfastness in Deen) is like a mountain. There are four specialities of a mountain:*

1. It does not melt in the heat,
2. It does not freeze in cold
3. It does not shake in the wind
4. It dos not flow away with water.

Similarly, the person who is steadfast also has four traits:

(1) He does not unnecessarily favour anyone who does a favour for him,
(2) He does not initiate any unjustified action against an enemy
(3) Base desires do not waver and prevent him from obedience to Allaah Ta`ala
(4) The worldly possessions and things do not divert his attention towards them and away from Allaah Ta`ala."

The treasure of piety

A Buzrug once stated, *"Seven things are the treasures of piety and each one is established from the Qur`aan Majeed:*

1. *Sincerity – "And they are not ordered except with the worship of Allaah, sincerely for Him."*
2. *Good relations with parents – "That you give thanks to Me and your parents. To Me is your return."*
3. *Bonding family relations – "And fear Allaah, The Being regarding Whom you ask about and strengthen family ties."*
4. *Trustworthiness – "Indeed Allaah orders you with fulfilling trusts to its rightful recipients."*
5. *Not obeying anyone else besides Allaah -- "And do take gods amongst each other, besides Allaah."*
6. *Do not follow base desires – "And he has prevented the naffs from desires."*
7. *To call out to Allaah Ta`ala with hope and fear – "They call unto their Rabb with fear and hope.""*

The sorrows and cries of a mountain

Hadhrat Isaa (alaihi salaam) was passing by a village when he heard the cries of someone from inside the mountain. After much investigation and searching, it appeared as though the mountain itself was crying in long and deep breaths. Hadhrat Isaa (alaihi salaam) enquired about this from the village dwellers. They said that this was nothing strange for them as they were accustomed to hearing the crying of the mountain.

Hadhrat Isaa (alaihi salaam) made dua to Allaah Ta`ala, *"O Allaah! Only You can divulge the reality of this."*
Allaah Ta`ala replied, *"Ask the mountain."*
Hadhrat Isaa (alaihi salaam), obeying the instructions of Allaah Ta`ala, addressed the mountain thus, *"O mountain! You tell us what is the reason for your crying and wailing."*
The reply came, *"The rocks taken out of me are used to carve idols. I have fear that I am going to be thrown into Jahannum because of this, since the fuel of Jahannum will be man and stone."*
Allaah Ta`ala said to the mountain through Hadhrat Isaa (alaihi salaam), *"You will not be thrown into Jahannum."*

Note: The mountain, notwithstanding its strength and firmness, shakes out of the fear of Allaah Ta`ala, and it wails and cries. The sad and astonishing part is that this weak and puny human (who has undertaken this huge weight upon his shoulders, which even the earth, sky and mountains have refused) is so unwary and careless of Allaah Ta`ala, that he appears to have no care or concern regarding Him.
The fear of Allaah Ta`ala is not expressed by tongue, rather by action. The one who fears Allaah Ta`ala will always be occupied in His obedience and abstain from disobedience.

HALAL EARNINGS

Halaal sustenance

Rasulullah (sallallahu alaihi wasallam) said: *"That person who earns a Halaal livelihood with the intention of obtaining the necessary needs of his family without having to ask others and who adopts cordial relations with his neighbours, his face will shine like the fourteenth full moon on the Day of Qiyaamah.*
That person who earns a Halaal livelihood and becomes wealthy boasts over others and for name and fame, Allaah will be angry with him on the Day of Qiyaamah." [Hadhrat Abu Hurairah - radhiallahu anhu]

When even Halaal earning with an evil intention earns the Wrath of Allaah Ta`ala, what then can be said about Haraam earning?

The earnings of hard work

It is said that Hadhrat Dawood (alaihi salaam) used to wear simple clothing and go to different places in his kingdom and ask the people who was the king of the place. One day he met with a youth and asked him this question. He replied that the king is a good person but he has one weakness in that he takes a wage from the Baitul Maal (Public Treasury), whereas Allaah Ta`ala loves that person who earns with his own hands. Hadhrat Dawood (alaihi salaam) was immediately affected by this and he made dua to Allaah Ta`ala to teach him such a trade whereby he can use his hands to earn his livelihood and so that he may be independent of the Public Treasury.
Allaah Ta`ala granted him the ability to make armour and miraculously steel would become as soft as wax in his hands.
Hadhrat Dawood (alaihi salaam) would make armour during his free time and sell it in the marketplace. In this way he provided for his family.

Who has the ability and courage to divulge the weaknesses of a king in his presence? It is for this reason that Hadhrat Dawood (alaihi salaam) would disguise himself as a simpleton and roam around so that he may investigate the people's true feelings about him. This can be done only by that person who has the fear of Allaah Ta`ala and concern for the Aakhirah.

Ease and Ibaadat
Someone reported the statement of Hadhrat Thaabit Bunaani (radhiallahu anhu), *"There are ten parts to ease: nine parts lie in silence and the one is in solitude. Similarly there are ten parts to Ibaadat: nine parts lie in earning a Halaal livelihood and the one is Salaat, fasting, etc."*

Do not ask, otherwise…
It is reported from Nabi (sallallahu alaihi wasallam) that the person who opens the door of begging for himself, Allaah Ta`ala will open the doors of poverty for him so that he will always be a beggar. The person who abstains from asking (begging) from others, Allaah Ta`ala will grant him independence. It is by far a better and more honourable thing to gather wood in the jungle and sell it than to resort to begging from others. [Faqeeh - rahmatullahi alaih]

In order to earn a Halaal livelihood, no trade is disgraceful or debased provided it is, of course, a Halaal trade, even though to be considered people look down at it with disdain and scorn. However, trade is the best and finest form of livelihood. The greatest disgrace and shame lies in having to stretch one's hands in front of another.
The Ambiyaa (alaihimus salaam) used to earn with their hands. Hadhrat Ebrahim (alaihi salaam) was a cloth-merchant; Hadhrat Zakariyyah (alaihi salaam) was a carpenter; Hadhrat Dawood (alaihi salaam) notwithstanding being a king, used to make armour with his own hands and sell it; Hadhrat Sulaimaan (alaihi salaam) used to earn a livelihood by making baskets from date-palms and sell them.

To earn money by using the Deen as a pretext is an even worse and more disgraceful trade. Those who accumulate money for their fictitious Madrasahs or those who collect Zakaat for genuine Madrasahs and consume it themselves, should fear the Day when reckoning will be taken of every little seed's weight.
May Allaah Ta`ala save us all.

To engage in an occupation to earn one's livelihood is a bounty
Hadhrat Shaqeeq Bin Ebrahim (rahmatullahi alaih) said, *"Allaah Ta`ala has ordained earning and striving for one's livelihood. This is His bounty, because if man did not have the concern to earn a livelihood, then his attention and mind would be diverted towards wrong and evil avenues. Notwithstanding man's involvement in occupations, he still manages to stir up such a great deal of trouble and commotion that one wonders what he would have got up to if he were totally free?"*

There is no goodness in it
Hadhrat Sa`eed Bin Musayyib (rahmatullahi alaih) used to say, *"There is no goodness in that man who does not earn a Halaal livelihood, with which he may fulfil the rights of those who are under him and with which he may safeguard his respect and dignity."*

It is an Ibaadat to earn a Halaal livelihood, whilst remaining within the bounds of the Shariah.

Do not be a burden on others
Hadhrat Umar (radhiallahu anhu), addressing the group of poor, said, *"Lift your heads! Engage in trade. The avenues of trade are open. Do not be a burden on the people."*
He used to stress, *"Form a partnership of three. Two must remain occupied in worldly pursuit whilst the third in Jihaad."* [Hadhrat Saalih (radhiallahu anhu) the slave of Hadhrat Umar (radhiallahu anhu)]

Do not abandon trade
Hadhrat Abdullah Bin Mubaarak (radhiallahu anhu) said, *"The person who abandons trade reduces the qualities of benevolence and kindness from within himself and he becomes evil natured."*

Hadhrat Ebrahim Bin Yusuf (rahmatullahi alaih) told Hadhrat Muhammad Bin Salmah (rahmatullahi alaih), *"Make the marketplace a necessity (i.e. engage in trade). In it lies your own and your family's respect and dignity."*

Hadhrat Jaabir Bin Abdillaah (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the man, bird or animal that eats from the fallen seeds (fruits) of another is *Sadaqah* (for the owner). (i.e. the owner receives the reward of *Sadaqah*).

Hadhrat Makhool (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that it is not appropriate for people to become seekers of faults, excessive praises or insulters. They should also not become like the dead (i.e. lifeless and without sense) by not striving and making an effort to earn a livelihood and to engage in trade.

Hadhrat Umar (radhiallahu anhu) once said to a robust and well-built youth, *"If only his youth was spent in the Path of Allaah."* Upon hearing this comment, Nabi (sallallahu alaihi wasallam) said, *"If he involves himself in making an effort by engaging in trade, thereby making his old parents, young children and family independent, then he is in the Path of Allaah Ta`ala. However, if his involvement in trade is for pride, name and fame, then he is in the path of shaitaan."*
(The fanatics and extremists in Deen should take heed of this).

Hadhrat Abdullah Bin Umar (radhiallahu anhu) used to say, *"In contrast to the healthy unproductive person who does not make any effort to do any worldly or Aakhirah work, Allaah Ta`ala loves that father more who earns a livelihood for the upkeep of his children."*

Do your own work
It was the noble habit of our Nabi (sallallahu alaihi wasallam) that he would himself attend to acquiring his family's needs from the marketplace. Some have even related this statement of Nabi (sallallahu alaihi wasallam), *"Jibraeel (alaihi salaam) has told me that the person who makes an effort and trades so that he may fulfil the needs of his family, (his efforts and striving) are equated to Jihaad."* [Faqeeh - rahmatullahi alaih]

Prevent the people from begging
A person once came to the gathering of Nabi (sallallahu alaihi wasallam) and asked for assistance. Nabi (sallallahu alaihi wasallam) asked him, *"Have you nothing by you?"* He replied, *"Yes, I have a piece of cloth which I use for covering myself and for laying down and I have a container from which I drink. I even use it for washing myself. Besides this I have nothing else."*
Nabi (sallallahu alaihi wasallam) said, *"Bring both these items."* He brought them and Nabi (sallallahu alaihi wasallam) addressed the gathering saying, *"Is there any buyer for these?"*
Someone offered one Dirham and another offered two Dirhams. Nabi (sallallahu alaihi wasallam) sold both items for two Dirhams and gave this amount to the beggar, saying, *"Use one Dirham for purchasing edibles for your house and purchase an axe with the other Dirham."* He purchased an axe and brought it to Nabi (sallallahu alaihi wasallam). 99Nabi (sallallahu alaihi wasallam) told him to go into the woods to chop wood and to sell it and that in fifteen days he must not come back there. In those fifteen days, this person earned ten Dirhams and returned home in a happy state. One day he donned some clean clothing and presented himself to Nabi (sallallahu alaihi wasallam), who was pleased and said, *"Tell me, how is your condition? Is your present state better and more honourable or the first, where you are disgraced in this world due to poverty and likewise in the Aakhirah due to begging?"*

Never stay in such a place
A Buzrug once said, *"Never opt for such a place where five things are not found:*

1. A powerful king,
2. A just ruler
3. An established marketplace
4. A flowing river (where water is available)
5. An experienced doctor"

Good and evil sustenance
Someone once asked a Buzrug, *"What is the best sustenance?"* He replied, *"The best sustenance in the world is Halaal wealth, with which a person may support himself and his family in dignity. It is also a means of contentment of the heart and bodily strength. Without Halaal wealth, one finds it difficult to engage in peaceful Ibaadat. Through this wealth one is able to fulfil the rights of Allaah Ta`ala's servants and serve the creation, thereby benefiting both his worldly and Aakhirah needs.*
The best sustenance for the Aakhirah is knowledge, with which one may save himself and others from deviation. Without this, good actions which are the treasure of the Aakhirah are not possible. Through this knowledge a person leaves such a legacy behind after his demise, that others are guided. The reward of their actions also reaches him even after his demise."

"He who starts or initiates a good action,
Will receive the reward of all those who follow his example."

"The worst sustenance in the world is Haraam wealth, which a person accumulates through undergoing thousand of difficulties and which he spends in the disobedience of Allaah Ta`ala. It destroys his Aakhirah. After his death he leaves this Haraam wealth for his heirs who devour it within a short period of time in base whims and

fancies. Because of this how much of mischief is caused? Allaah Ta`ala save us from the evil and calamity of all this falls back on the original owner.
The worst earning for the Aakhirah is perpetual disobedience without repentance. When one introduces an evil during one's lifetime which results in the deviation of many people after one's demise, then this results in all the punishment falling on the originator.

"He who initiates an evil, on him is its burden (punishment)
And the burden of all those who follow."

Existence of Deen and dunya and four people
Someone said, *"The existence of the world and Deen is dependent on four types of people: Ulama, rulers, Mujaahideen and traders."*

A Zaahid explained this as follows,
Ulama – They are the heirs of the Ambiyaa (alaihimus salaam). They call the people towards Aakhirah.
Rulers – They are the shepherds of the people. The people earn a living through them.
Mujaahideen – They are the army of Allaah Ta`ala, that wages war with the enemies of Allaah Ta`ala and they safeguard the general masses.
Traders – They are the trustworthy ones of Allaah Ta`ala through whom the people benefit.
Thereafter he said, *"The general masses follow the Ulama and the rulers. If rot sets into the Ulama and rulers then general masses will not be saved from this rot.*
When pride, rebellion, greed, avarice, name and fame enter the soldiers and Mujaahideen, then they will never be victorious over the enemy.
When the traders become treacherous, distrustful and unfaithful then the people will not be benefited by Allaah Ta`ala's peace and comfort."

Three qualities of a trader
A Buzrug said, *"If three qualities are not found in a trader, then he will be wanting in both the worlds:*

1. *The tongue should be saved from three things – lies, vain talk and oaths and promises;*
2. *The heart should be saved from three things – deceit, treachery and jealousy;*
3. *The soul should be constantly concerned with three things – Salaat, Jamaat and time for acquiring knowledge."*

Precious statements from the Sahaabah (radhiallahu anhum)

1. *"If a trader is not an Aalim, then he will, now and again, be involved in interest dealings."* Hadhrat Ali (radhiallahu anhu)
2. *"A non-Aalim (one who is not conversant with the laws of business) should not trade in our bazaars."* Hadhrat Umar (radhiallahu anhu)
3. *"Do not look at the appearance of the traders, as snakes lurk in their clothing. Do not be too friendly with the affluent. Abstain from the*

'bazaar-Qaaris' and the worldly Molvis." Hadhrat Sufyaan Thauri (rahmatullahi alaih)

These refer to that trader and wealthy person who is oblivious of the rulings of Allaah Ta`ala about trading and who does not distinguish between Halaal and Haraam. He amasses wealth in an untrustworthy and unfaithful manner. Similarly 'bazaar-Qaaris' and worldly Molvis refers to those who earn wealth using the pretext and the guise of Qur`aan Majeed and Hadith. They are also constantly grovelling at the feet of the wealthy. It is appropriate to safeguard oneself from such Ulama and Qurraa.

A Buzrug once entered a marketplace of traders, and said to them, "*O traders! Your bazaar is counterfeit. Your buying and selling are Faasid. Your neighbours are wealthy and your abode is Jahannum."*

Hadhrat Ibn Abbaas (radhiallahu anhu) said, *" It is more difficult and arduous to earn a Halaal sustenance than to move one mountain to another."*

Severe Shortage
There is a severe shortage of three things in the world:

1. Halaal and pure wealth
2. A Muslim from whom peace and contentment can be acquired
3. People who practise the Sunnat.

An answer will have to be given
Hadhrat Ma`aaz (radhiallahu anhu) said, *"One will not be granted pardon and be saved in the Aakhirah without having answered to four things:*

1. *How the body was used (especially one's youth)*
2. *How one's life was spent*
3. *How much was one's knowledge practised*
4. *How wealth was earned and where it was spent."*

Believer and Munaafiq
Someone said, *"A Munaafiq earns wealth with greed, he stops in doubt and spends with pride.*
A believer earns with fear, accumulates with Shukr and spends purely for the pleasure of Allaah."

Halaal morsel
Hadhrat Yahya bin Ma`aaz (radhiallahu anhu) said, *"Obedience is a treasure from the treasures of Allaah Ta`ala, dua is its key and Halaal morsels are the teeth of this key.*
It is surprising that man will abstain from some Halaal food from fear of illness but he cannot abstain from Haraam sustenance out of fear of Jahannum." [Hadhrat Ibn Shabramah - (rahmatullahi alaih]

The workers of the world
A Buzrug said, *"The workers of the world are of four types:*

1. *Those who understand that sustenance is acquired through the order of Allaah Ta`ala, but not with means and effort. These are Mushriks (their ideology is like that of the Mushrikeen)*
2. *Those people who have Yaqeen that sustenance is acquired only from the order of Allaah Ta`ala but they doubt whether Allaah Ta`ala will grant them sustenance or not. These are Munaafiq (their actions are like those of the Munafiqeen)*
3. *Those who accept Allaah Ta`ala as the Raaziq and they are not in suspense and doubt, but they do not fulfil the rights of their wealth. In fact they disobey Him. They are Faasiq.*
4. *Those who accept Allaah Ta`ala as Raaziq; they are not in doubt and they fulfil the rights of their wealth. These are the true believers."*

Haraam nourishment

The slave of Hadhrat Abu Bakr (radhiallahu anhu) used to work and bring something for his master to eat. Hadhrat Abu Bakr (radhiallahu anhu) used to enquire about the source before consuming it. If it was acceptable, he would consume it; otherwise not. One day, as usual, the slave brought something and Hadhrat Abu Bakr (radhiallahu anhu) ate it without enquiring about it. The slave asked in surprise: *"Today you ate without enquiring?"*
Hadhrat Abu Bakr (radhiallahu anhu) said: *"I am very hungry hence I forgot. Where did you acquire this from?"* The slave replied:*" I was a soothsayer during the times of ignorance and someone benefited from my services. He promised to compensate me. Today, by coincidence I passed by his place where he was having a Walimah and he gave me some of that food."*

Hadhrat Abu Bakr (radhiallahu anhu)'s complexion changed and he was deeply perturbed that Haraam food had entered his stomach, whereas Rasulullah (sallallahu alaihi wasallam) said that Jannat becomes Haraam on that body which was nourished with Haraam sustenance. He placed his finger on his tongue again and again and spewed everything out until he was satisfied that there was nothing left in his stomach. [Hadhrat Zaid Bin Arqam (radhiallahu anhu)]

Five principles of trade

Every trader must necessarily keep in mind five very important principles to save himself from Haraam sustenance.

1. He should never omit, delay or be deficient in any Fardh of Allaah Ta`ala because of his trade commitments. (For example, he completely omits Salaat, or he delays it until it becomes Qadha or he performs it without Jamaat or without taking into consideration the necessary etiquettes)
2. He should never cause any harm or difficulty to someone because of his trade.
3. He should engage in trade with the intention to provide Halaal sustenance for himself and his family and also to save him from the disgrace of becoming dependent on others. He should not make the intention of becoming wealthy

4. He should not engage in extraordinary effort and striving in acquiring wealth, which results in his expending all his time and concentration in this, as though this is the sole objective of life.
5. He should understand that business, profession or trade are only external means and that Allaah Ta`ala is the real Sustainer.

These five things have been outlined for the benefit of those traders who are trustworthy and distinguish between Halaal and Haraam. The person who is unfaithful, treacherous, who lies, trades by plotting and scheming, indulges in interest and bribery, and who does not discharge his Zakaat will not purify his wealth by intending to carry out these five things.
In fact, it is stated in a Hadith that the person who engages in trade whilst disobeying Allaah Ta`ala and opposing the injunctions of the Shariah, who gives Zakaat from this Haraam wealth, who spends in Sadaqah and charity and who does other good works by spending this wealth, all this will be gathered and flung into Jahannum.

Hadhrat Imraan Bin Hussein (rahmatullahi alaih) said, *" The Hajj, Jihaad, Sadaqah, charity etc. carried out with that wealth which is acquired through interest, bribery, treachery, scheming, unfaithfulness, theft, etc., are not accepted."*

GOOD MORALS AND HOSPITALITY

The advice of Hadhrat Jaabir (radhiallahu anhu)
Hadhrat Jaabir (radhiallahu anhu) said, *"O Abu Atiyyah! Always remember this advice of mine and continue to practise them.*
Have love for Nabi (sallallahu alaihi wasallam), his children and all his companions. In fact, you should even love the one who loves them, even though he may externally be a sinner. Bear enmity and hatred for the one who hates our Nabi (sallallahu alaihi wasallam) and his children, even though he may be externally pious and devout.
Feed the poor, make Salaam to the Muslims, and inculcate the habit of awakening in the last portion of the night to perform Tahajjud Salaat, when most others are asleep. I have heard from Nabi (sallallahu alaihi wasallam) that Hadhrat Ebrahim (alaihi salaam) became the beloved and friend of Allaah Ta`ala because all these qualities."

Hadhrat Ibn Abbaas (radhiallahu anhu) said, *"Salaat, Zakaat, Hajj, etc. and hospitality to guests are the means of entrance into Jannat."*

Hospitality
Hadhrat Ebrahim (alaihi salaam) would never sit down to eat without a guest. At times, when he had no guest by the afternoon, so he would walk for miles until he found a guest to share his meal with him.

Hadhrat Ali (radhiallahu anhu) said, *"It is more preferable to me to feed a guest than to free a slave."*

The invitation of the poor
It was the noble habit of Hadhrat Umar (radhiallahu anhu) that whenever he saw a poor person, as he was about to have a meal, he would invite him to partake of the

meal. He used to say, *"You people invite those who are not in need and you overlook those who are really in need."*

Jannat and Jahannum

Someone asked Nabi (sallallahu alaihi wasallam), *"What action would take one to Jannat?"*
Nabi (sallallahu alaihi wasallam) replied, *"Taqwa and good character."*
He then asked, *"And what takes one to Jahannum?"*
Nabi (sallallahu alaihi wasallam) replied, *"The tongue, private parts and evil character."*

Someone related the statement of Hadhrat Aishah (radhiallahu anha) that good morals and character, good relations (especially with neighbours) and maintaining family ties increase in the inhabitants of the locality and gives Barkat to one's life.

Five dangerous things

Hadhrat Ibn Umar (radhiallahu anhu) reports that Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Umar (radhiallahu anhu), Hadhrat Uthmaan (radhiallahu anhu), Hadhrat Ali (radhiallahu anhu), Hadhrat Abdur Rahmaan (radhiallahu anhu), Hadhrat Ibn Mas`ood (radhiallahu anhu), Hadhrat Huzaifah (radhiallahu anhu), Hadhrat Abu Sa`eed Khudri (radhiallahu anhu), Hadhrat Ma`aaz (radhiallahu anhu) and himself (the ten of them) were sitting in Musjid-e-Nabawi when an Ansari youth entered and asked Nabi (sallallahu alaihi wasallam), *"Who is the best Muslim?"* Nabi (sallallahu alaihi wasallam) replied, *"The one with the best character."*
He then asked, *"Who is the most intelligent?"*
Nabi (sallallahu alaihi wasallam) replied, *"The one who remembers death the most."*
When the youth heard this he remained silent. Nabi (sallallahu alaihi wasallam) then turned towards us and said, *"Five things are extremely dangerous. May Allaah Ta`ala save all of you from them. There is great destruction and ruin for the one who becomes embroiled in them.*

1. *When people become accustomed to and indulge in immodesty openly and unashamedly, then such new plagues and illnesses will befall them that they will not even know.*
2. *When people start weighing and measuring less (in business), then different types of calamities, grieves and oppressive rulers will be placed over them.*
3. *When people leave out the paying of Zakaat, then rain will be withheld from them.*
4. *Those who break the pledge of Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam), their enemies will be granted victory over them.*
5. *That nation whose Ulama and leaders abandon giving discourses on Qur`aan Majeed, enjoining good and forbidding evil, fear and terror will be created in them."*

He (sallallahu alaihi wasallam) also said, *"If you cannot assist people with wealth, then at least you should deal with them in a pleasant manner and with good character. This is also assisting them."*

Graceful and noble character

When Hadhrat Nawaas Bin Sam`aan Ansari (radhiallahu anhu) asked Nabi (sallallahu alaihi wasallam) about goodness and evil, Nabi (sallallahu alaihi wasallam) replied, *"Goodness is good character and sin is that which creates a shudder and fear in the heart, and you dislike that it be made public."*

He (sallallahu alaihi wasallam) also said, *"A man's honour is the Deen, his benevolence and kindness is intelligence and his earning is good character."* [Hadhrat Abu Hurairah (radhiallahu anhu)]

He (sallallahu alaihi wasallam) said, *"The one who will be closest to and most beloved by me on the Day of Qiyaamah will be the one whose character is exemplary. The one who will be farthest from and most hated by me will be the one with the worst character."* [Hadhrat Abu Tha`labah (radhiallahu anhu)]

Nabi (sallallahu alaihi wasallam) said, *"Indeed good character melts sins just as sunshine melts ice and evil character spoils goodness just as vinegar spoils honey."* [Hadhrat Ibn Abbaas (radhiallahu anhu)]

The rein of mercy and punishment
Hadhrat Ma`aaz (radhiallahu anhu) said, *"Nabi (sallallahu alaihi wasallam) gave me parting advice that I should adopt good character with the people."*
He said, *"Understand good character to be rein of Allaah Ta`ala's mercy. Holding fast onto this rein, the angels lead the ones with good character into Jannat. Evil character is the rein of Allaah Ta`ala's anger. Shaitaan takes hold of it and leads one into Jahannum. (i.e. good character takes one into Jannat and evil character leads one straight to Jahannum)."* [Hadhrat Jaabir Bin Abdillaah (radhiallahu anhu)]

Two qualities
Someone once said, *"The beauty of Islaam is in two things: generosity and good character."*

The responsibilities of the guest and host
A Buzrug once stated, *"Three things are binding on both the guest and host.*
The three things for the host are:

1. *He should not exceed his limitations (what he can afford)*
2. *He should entertain his guest with Halaal wealth*
3. *He should himself be wary of the times of Salaat and also inform the guest about them.*

(During weddings, most people omit their Salaats and others make it Qadha)

The three things that are binding upon the guest are:

1. *Wherever the host tells him to sit, he must sit.*
2. *He should be pleased and satisfied with the time of the appointment set by the host*
3. *He should make dua for the host prior to departing."*

It is stated in a Hadith that the person who fulfils the Zakaat from his wealth, entertains his guest and removes the difficulty of people, is not a miser.

SHUKR (GIVING THANKS)

A beloved habit in the Sight of Allaah Ta`ala
Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the most beloved thing in the Sight of Allaah Ta`ala is when His slave spends of the blessings bestowed upon him and he praises Him for it.

Jannat for expressing Shukr
Hadhrat Asmaa Binti Yazeed (radhiallahu anha) reports from Nabi (sallallahu alaihi wasallam) that on the Day of Qiyaamah when all of the creation is gathered, an angel will call out, *"Soon people will know who is worthy of Allaah Ta`ala's mercy."* Then he will call out, *"Those whose sides remained aloof from their beds (the performers of Tahajjud) should stand up."* A small group pf people will stand.
Thereafter the angel will say, *"Those people whose trade, (buying and selling) did not prevent from the Thikr of Allaah Ta`ala, should also stand up."* Upon hearing this, another small group will stand up.
Then the angel will call out, *"Those who praised Allaah Ta`ala under all conditions, in their ease, comfort, difficulty and constrained times, should also stand."* Hearing this, another a small group will stand up.
After this, the reckoning of the general masses will begin.

Shukr is very simple
Hadhrat Moosa (alaihi salaam) asked Allaah Ta`ala, *"You have made Aadam (alaihi salaam) with Your Blessed Hands, You blew Your Rooh into him, placed him in Your Jannat and the angels made Sajdah to him. How did Aadam (alaihi salaam) give proper Shukr for all these bounties?"*
Allaah Ta`ala replied, *"O Moosa! Aadam conceded this fact that it was I Who granted him all these bounties. This is sufficient Shukr."*

Subhaanallaah! How simple has Allaah Ta`ala made it for us! Otherwise who would ever be able to give proper Shukr to The King of kings?

Four great bounties
Hadhrat Qataadah (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the person who has acquired four things has indeed acquired the bounties of the world and Aakhirah:

1. A tongue constant in Thikr
2. A heart which makes Shukr
3. A body which makes Sabr
4. A pious and obedient wife.

Hadhrat Dawood (alaihi salaam) prayed to Allaah Ta`ala thus, *"O Allaah Ta`ala! Grant me four things, a tongue in remembrance, a thankful heart, a patient body and wife that will be of assistance in both worlds.*
And protect me from four things, disobedient children, such a wife who makes me old before my time, such wealth which a curse to me and an evil neighbour that conceals my virtues and divulges my evils."

Hadhrat Muaawiyah (radhiallahu anhu) asked the people whether they know what *Aafiyat (peace/contentment)* is. Each person answered according to his understanding. He then said, *"Peace is in four things; a comfortable home in which to reside, a sustenance which suffices for one (and one's family), a pious and obedient wife and not being close with the king or governor."*

A blessing which is ???? gratitude

Hadhrat Sufyaan Thauri (rahmatullahi alaih) used to say, *"If a person is saved from two things, then he ought to make Shukr to Allaah Ta`ala.*

1. *Going to the door of a king, governor or ruler (a person goes to their door because of difficult circumstances)*
2. *Going to doctors and hakeems (it is clear that one goes to them only in illness)."*

Two lofty bounties

Hadhrat Bakr Bin Abdillaah Mazni (rahmatullahi alaih) said, *"That person who is granted both Imaan and good health should realize that he has acquired the most lofty bounties in the world and Aakhirah. Imaan for the Aakhirah and good health for this world."*

Hadhrat Ibn Abbaas (radhiallahu anhu) said, *"Most people are usually misled and deluded because of two bounties, good health and leisure (free time)."*

Bounties of distinction

It is the statement of some Tabiee, *"That person who has been granted many worldly bounties should praise Allaah Ta`ala in abundance. The person who is afflicted with illness and calamities should make Astaghfaar in abundance, and the person who is in difficult circumstances and poverty should recite 'Laa Howla Wa Laa Quwwata Illa Billaah Hil Aliyil Azeem' in abundance." (Wealth, health, sickness and poverty are all bounties from Allaah Ta`ala).*

Extremely fine food

It is reported from Nabi (sallallahu alaihi wasallam) that the food which includes four qualities is indeed very fine.

1. It is Halaal
2. Allaah Ta`ala's name is taken at the beginning
3. There are many eaters
4. Praises are offered to Allaah Ta`ala upon completion.

He (sallallahu alaihi wasallam) also said that when a person recites *Alhamdulillah* upon a bounty of Allaah Ta`ala, Allaah Ta`ala takes that person's blessing and increases his rewards.

Nabi (sallallahu alaihi wasallam) said that the blessing of being a believer is astonishing. Every condition of his is beneficial best for him. When he makes Shukr for any bounty or Sabr for any calamity, he is granted extra bounties and reward. (This blessing is not granted to anyone besides the believers. If only we can fully appreciate its value).

Someone asked Hadhrat Makhool (rahmatullahi alaih) which bounties are referred in the following Aayat:

"Then you will most definitely be asked on that day regarding the bounties."

He replied, *"Cold water, eating to one's fill, a house to live in, perfect and able limbs of the body, peaceful sleep, etc."*

The advice of Hadhrat Isaa (alaihi salaam)

It is said that once Hadhrat Isaa (alaihi salaam) approached his companions in a strange condition. He wore clothes of thick wool, the hair on his head and moustache were shaven, his complexion was changed, his eyes were full of tears, he was weak and enervated due to hunger and thirst, and his lips were dry. After making Salaam, he said, *"Alhamdulillah, I have, through the order of Allaah Ta`ala, placed this world in perspective and I am not boasting about it. O Bani Israeel, look down upon the world! It will become debased in front of you and the Aakhirah will become honoured and sanctified. Do not look down upon or regard as trivial the Aakhirah, otherwise the love for this debased world will enter your hearts, which at all times inclines man towards fitnah and fasaad.*

If you desire my friendship, then create a hatred and dislike in your heart for this world. Without this, my friendship is not possible

O Bani Israeel! Make the Musaajid your homes (pass your time with enthusiasm in the Musaajid as you do in your homes).

Regard the Qabrastaan as your final abode (because you will spend a long time there after your death). Live in this world as guests.

Look at the birds in the sky. They neither farm (do business) yet Allaah Ta`ala provides for them."

Praise and Shukr

Hadhrat Sa`eed Bin Jubair (radhiallahu anhu) used to say that the first people to enter Jannat will be those who make Shukr and praise Allaah Ta`ala under all conditions.

Praise and Shukr are the dua of all the pious people, angels, inmates of Jannat and even the Ambiyaa (alaihimus salaam).

Upon the birth of Hadhrat Ismail and Is`haq (alaihimus salaam), Hadhrat Ebrahim (alaihi salaam) said: *"All praise to Allaah Ta`ala, that Being Who granted me in my old age Ismail and Is`haq. Indeed my Rabb answers the duas."*

Similarly the duas of other Ambiyaa (alaihimus salaam) have been reported.

The inmates of Jannat will praise Allaah Ta`ala on six occasions:

1. When the sinners will be separated, they will say, *"All praise to Allaah Ta`ala, That Being Who has saved us from the oppressive nation."*
2. Whilst crossing the Pul Siraat, they will say, *"All praise to Allaah, That Being Who has removed from us grief. Indeed our Rabb is All-Forgiving, Most Appreciative.*
3. After having taken a bath in the Spring of Life, they will look towards Jannat and say, *"All praise to Allaah, That Being Who has guided us with this. We would never have been guided had Allaah not guided us."*
4. Upon entering Jannat, they will say, *"All praise to Allaah, That Being Who has fulfilled His promise and made us inheritors of the land (Jannat)."*

5. Upon reaching their respective abodes, they will say, *"All praise to Allaah, That Being Who has removed from us grief. Indeed our Rabb is All-Forgiving, Most Appreciative.*
6. Upon completion of their eating, they will say, *"All praise to the Rabb of the universe."*

Four things and Shukr
A Buzrug once mentioned, *"Four things incline me towards making Shukr.*

1. *Allaah Ta`ala has created millions of creations, and He has made the human being the most virtuous and best creation of all. All praise to Allaah Ta`ala for having created me amongst mankind.*
2. *He has granted men virtue over women and made me a man.*
3. *Islaam is the best of all religions, I make Shukr unto Him that He has made me among the Muslims.*
4. *The Ummat of Nabi (sallallahu alaihi wasallam) is the best of all the Ummats. All praise to Allaah that he has made me among this Ummat."*

The thankful and patient slave
A Buzrug once said, *"That person who has the following two qualities is a thankful and patient slave of Allaah Ta`ala.*

1. *He always looks upon those who are above him in matters of Deen and Aakhirah, so that he may acquire the zeal for carrying out more good actions.*
2. *He always look at those who are worse off than him in matters of the world, so that the quality of Shukr may be instilled in him."*

Our condition is the exact opposite. In matters of Deen, most of us look upon those whose good deeds are limited who are low in actions, such that they even neglect the Fardh obligations. In fact, they even consider this (little) to be excessive. The following words emanate from the lips of such people (who look at those below them in Deen): *"Brother, I may be performing my Salaat without Jamaat or even Qadha (but at least I am performing it), whereas so and so, does not even perform Salaat at all."*

As far as worldly matters are concerned. we look at the rich and affluent ones, which creates in us a desire for worldly possessions. In order to acquire the fancy things they have, we begin to accumulate wealth in any way possible, without stopping to consider and to differentiate between Halaal and Haraam. We tire ourselves in amassing wealth, and then, even after all this, we still never have enough to be able to surpass the rich and ours always looks too little. This is the reason why the words of Shukr never emanate from our tongues.

Every one of us should try to inculcate the habit of making Shukr for every bounty big or small, and we should understand that these bounties have been granted to us purely as a favour from Allaah Rabbul Izzat and that we are most certainly not deserving of them.

There is not a moment in any person's life where s/he is not enjoying some bounty or other from Allaah Ta`ala. The fact that we breathe in air so easily is in itself a great bounty and blessing, for which we are not able to be thankful enough.

If by the Fadhl of Allaah Ta`ala we are able to carry out a good action, then we should never be proud and haughty. Rather, we should be thankful that Allaah Ta`ala has granted us the Taufeeq to carry it out. If we are involved in any difficulty or calamity, Allaah Ta`ala forbid then we should make Astaghfaar and even then have hope for some reward from Allaah Ta`ala.

Humility

Hadhrat Sulaimaan (alaihi salaam) was once riding somewhere when someone said to him, *"O Rasool of Allaah! You have been granted such bounties from Allaah which none before was granted."*

Hadhrat Sulaimaan (alaihi salaam) mentioned, *"The person who has acquired four things has indeed acquired all bounties:*

1. *The internal and external fear of Allaah Ta`ala*
2. *Moderation in wealth and poverty*
3. *Justice in friendship, animosity, anger and happiness*
4. *Praising Allaah Ta`ala in both good and difficult circumstances."*

The greatest bounty

Someone asked Hadhrat Abu Zarr Ghafaari (radhiallahu anhu), *"What is the greatest bounty?"* He replied, *"That body which is saved from the punishment in the grave and is hopeful of reward."*

TRUST IN ALLAAH TA`ALA

Do not be over concerned about tomorrow

Hadhrat Isaa (alaihi salaam) said, *"Do not keep food for tomorrow, because tomorrow will come with food for you. Look at the ants! Who provides them their sustenance? If this thought comes to your mind that the ant is very minute and small and it requires very little sustenance, then look at the birds in the sky. If you have this thought that the birds fly around in search for their food, then there are so many more creations of Allaah Ta`ala which cannot move far in search for food. The allotted provision of each one reaches it."*

Allaah Ta`ala Alone Knows

Hadhrat Umar (radhiallahu anhu) said, *"I never worry about what my condition will be tomorrow, whether it will be good or bad. This is so because I am not aware whether goodness for me, lies hidden in good conditions or in bad conditions. This is known only to Allaah Ta`ala."*

"Some things you dislike whilst it may be good for you and some things you prefer, whereas it may be bad for you. Allaah Knows and you do not know."

Touchstone

Hadhrat Dawood (alaihi salaam) said to Hadhrat Sulaimaan (alaihi salaam), *"Son, A man's Taqwa is known by three things:*

1. *He has trust in those things which he does not receive*
2. *Those which he does get, he expresses full and total pleasure*

3. *He adopts complete patience when items are lost or misplaced."*

The provisions of trust

Hadhrat Abu Mutee` Al-Balkhi (rahmatullahi alaih) said to Hadhrat Haatim Assam (rahmatullahi alaih), *"I have heard that you have travelled through the valley of trust without any provisions?"* He replied, *"No! In fact I have four things with me in which I have full trust as provisions for the road: (1) I have understood that the entire universe and all its contents are in the control and possession of Allaah, (2) I have understood the entire creation as Allaah Ta`ala's family, (3) I have Yaqeen that sustenance and its means are in the Control of Allaah Ta`ala and (4) I accept that the Decree of the Creator is carried out on the creation."*

Hadhrat Abu Mutee` (rahmatullahi alaih) said, *"Maa Shaa-Allaah, What can be said of such provisions? With this, all the paths in the Aakhirah can also be easily travelled, let alone in this world."*

Do not say three

Someone said to Hadhrat Shaqeeq Zaahid (rahmatullahi alaih), *"Give me some advice."*

He said, *"Always remember three things:*

1. *Continue to make the Ibaadat of Allaah Ta`ala, and it will grant you steadfastness.*
2. *Always oppose and fight the enemies of Allaah Ta`ala, and Allaah Ta`ala will aid you (the naffs and shaitaan are the greatest enemies).*
3. *Fulfil your oaths and you will find Allaah Ta`ala at your side. (It is necessary to fulfil the pledge made to Allaah Ta`ala and those made to the creation)."*

Safeguard knowledge

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said, *"If the knowledgeable ones safeguard their knowledge and only expend it on worthy recipients, then they will become the leaders of the world. However, the Ulama utilise their knowledge to acquire the world by expending it upon the worldly people, hence they have become debased. (Both, in the Sight of the Creator and the creation)."*

Four portions of Islaam

Hadhrat Ali (radhiallahu anhu) said, *"There are four parts to Islaam; (1) Yaqeen, (2) Justice, (3) Patience, and (4) Jihaad."*

The Ulama have explained that each of these have two points:

1. Every action is carried out solely for Allaah Ta`ala, and there is no worldly benefit or pleasure for the creation in it.
2. the one with Yaqeen one is content with the Promise of Allaah Ta`ala about his sustenance. (There is no doubt in the heart whether one will receive it or not).

There are also two parts to justice:

1. If the right of anyone is due, then one fulfils it without that person having to ask for it.

2. A rightful need is fulfilled with softness and meekness.

There are also two parts to patience:

1. One happily endures whatever difficulty comes one's way in the fulfilment of the Commands of Allaah Ta`ala.
2. One enthusiastically bears with patience whatever difficulty there may be in abstaining from the prohibitions of Allaah Ta`ala.

Similarly, Jihaad is also divided into two parts:

1. One refers to never being oblivious of one's original and chief enemies (naffs and shaitaan). One must understand that even though one may become unmindful of shaitaan, he is never careless. He is ever laying in wait, just as a wolf lies in wait for unsuspecting sheep.
2. One becomes pleased and contented over minimal wealth, so that one may be saved from its evils.

Every person desires to accumulate enough wealth so that he may live comfortably, but the reality is that most evils are created through wealth.
Many poor persons labour under this false conception that if they had wealth they would use it in good and beneficial avenues and that they will stay away from evils. Nevertheless, very few turn out like this. Very few are saved from evils when they are in possession of wealth. Only those whom Allaah Ta`ala desires are saved from its evils.

Six formulas for success
Hadhrat Shaqeeq Zaahid (rahmatullahi alaih) asked Hadhrat Haatim Assam (rahmatullahi alaih), *"You have been coming to me for the past 30 years. What have you learnt in this time?"*
Hadhrat Haatim Assam (rahmatullahi alaih) replied, *"I have learnt six things. If I practise them fully, then I will be saved from the difficulties in this world and Aakhirah."*
Hadhrat Shaqeeq Zaahid (rahmatullahi alaih) told him to explain on this so that all may benefit from. He said, *"The first thing is that I have contemplated over and over again the following Aayat whilst sitting in your gathering:*

'There is not an animal on earth,
Except that its sustenance is with Allaah.'

I have counted myself amongst them, and have Yaqeen that my allotted sustenance will reach me. After all, Allaah Ta`ala sustains the largest of animals, like elephants and even the smallest of them, like fish and ants. I complete Yaqeen that Allaah Ta`ala will provide my sustenance and I have immersed myself in His Ibaadat.

The second thing is that I have contemplated over the Aayat:
'Indeed the believers are brothers'

I have come to this conclusion that since all believers are brothers, this implies that each Muslim should deal with his fellow believers with love, benevolence and compassion. On the other hand, I have concluded that hatred and jealousy are the foundation and cause of strife and arguments among Muslims. I have made a concerted effort to eradicate hatred and jealousy from my heart and Alhamdulillah,

my condition has evolved to such an extent that if I hear of a fellow Muslim brother in the east who is in some difficulty, then I am so grieved as though it is I who am in difficulty. When I note any Muslim is in ease and comfort, then I am just as pleased as though it is I who am in that condition.

The third thing is that I have noticed that in this world everyone has some or the other friend or beloved. I have made my friend and beloved the obedience to and Ibaadat of Allaah Rabbul Izzat. I have established such a close connection that I have excluded everyone else.

The fourth thing is that I have noticed that in this world everyone has some or the other enemy, from whom they keep away. I have made my greatest enemy shaitaan and the kaafir. To oppose the kaafir is simple. If I overpower or kill him in battle, then I am a soldier and if, Allaah Ta`ala forbid, he kills me then I am a martyr. There is success for me in every condition. However, opposition to shaitaan is extremely difficult and cumbersome. He is such a formidable and sly opponent that he watches my every move, which even I don't see. He is always waiting for the slightest opportunity to ambush me and to despatch me to Jahannum. It is for this reason that I have made such a concerted effort that I have developed such a hatred in my heart for him that I am constantly opposing this enemy of mine.

The fifth thing is that I have noticed that in this world some dwelling is necessary for every person without which a life of ease and comfort is not possible. As large and spacious a house is, so much more comfort it affords. It is for this reason that every person is engaged in adorning and decorating his home. After much thought and contemplation, I have realised that the grave is my actual abode. Therefore, I am constantly engaged in beautifying and decorating it.

The sixth thing is that I have noticed everything in this world has a seeker and the seeker is constantly occupied in achieving the sought. I have found my seeker to be Malakul Maut and after much thought, I am not aware when he will come to fetch me. I have, therefore made preparation for the journey so that when he does finally come, I may be able to join him without delay or complaint."

Hadhrat Shaqeeq (rahmatullahi alaih) said, *"Maa Shaa Allaah, you have chosen these points with much intelligence and thought. If people practise upon this, then there is no doubt that they will be successful in both worlds."*

The reality of trust

Hadhrat Abdur Rahmaan Bin Ya`la (radhiallahu anhu) said, *"A person asked Nabi (sallallahu alaihi wasallam), 'How should I have trust in Allaah Ta`ala. Should I just leave my camel untied and have trust that if Allaah Ta`ala wishes, it will not go anywhere and He will return it to me, or should I tie it and then have trust in Allaah (In other words should I make any effort or not?')*
Nabi (sallallahu alaihi wasallam) replied: 'Tie your camel and then have trust in Allaah Ta`ala.'"

Some people labour under this misconception that to make use of their own effort is contrary to Tawakkul, whereas Allaah Ta`ala has created some or the other means for everything. To turn completely away from the means is contrary to the system of

Allaah Ta`ala, and (contrary to) intelligence. Nevertheless, all means are dependent on Allaah Ta`ala and He is free from relying on any means. He has the Power to bring anything into existence without the means. Nothing is possible, even with means, if the Order of Allaah Ta`ala is not given. Allaah Ta`ala is able to make rain fall without clouds, and He is also able to prevent rain from falling even with the existence of clouds. Proper Tawakkul implies, that together with making use of the means and effort, we place our full and unreserved trust in Allaah Ta`ala that the means and the final result are totally in His Control.

Three qualities of the Auliyaa of Allaah Ta`ala

A Buzrug once mentioned, *"Three qualities are inherent in all Auliyaa of Allaah Ta`ala:*

1. *They have trust in Allaah Ta`ala in all matters*
2. *They rely on Allaah Ta`ala at all times*
3. *They refer to Allaah Ta`ala in all matters."*

The advice of Hadhrat Luqmaan (alaihi salaam)

Hadhrat Luqmaan (alaihi salaam) said to his son whilst he was on his deathbed, *"Son, Upto now I have given you much advice. Now I am going to give you six morrre, wherein is hidden all knowledge.*

1. *Remain occupied in worldly activities as long as you are going to remain alive (No one knows at what age he will die; death can come in the very next minute. For the person who has this perception, how can he ever remain occupied in worldly activities?)*
2. *Make the Ibaadat of Allaah Ta`ala in proportion to your dependence to Him for your needs. (Our existence, death, the next life, thereafter reckoning, entrance into Jannat and remaining there forever, as a matter of fact, everything thing is dependent upon Allaah Ta`ala. The object is that the slave of Allaah Ta`ala must remain engaged in the Ibaadat of Allaah Ta`ala at all times.)*
3. *Carry out actions in accordance with the place you desire in the Aakhirah (Who does not desire to have the biggest and best places in the Aakhirah? In proportion, the efforts and striving for it should also be great).*
4. *As long as you are not saved, make a concerted effort at safeguarding yourself from the Fire of Jahannum. (One will know only after death whether one is successful or not. The object is that one be engaged in good actions for one's entire life).*
5. *Continue sinning as long as you have the ability to bear patiently the Punishment of Allaah Ta`ala. (We are not able to bear the punishment of Allaah Ta`ala for even single second. Therefore, we should not sin for even one second).*
6. *Before carrying out any sin, first seek out such a place where Allaah Ta`ala and His angels are not present. (Whenever you desire to sin, then bear this in mind that Allaah Ta`ala is ever-watching, because there is no place or time where He is not present. This thought will, Insha-Allaah Ta`ala discourage one from sinning)."*

Yaqeen and Tawakkul

Someone once asked a Buzrug *"What is the difference between Yaqeen and Tawakkul?"* He replied, *"Yaqeen means to prepare all things for the Aakhirah and*

thereafter to place your trust in Allaah Ta`ala. To gather worldly means and thereafter repose trust in Allaah Ta`ala as far as worldly matters are concerned is Tawakkul."

A Buzrug once said, *"There are two types of Tawakkul.*

1. *One should have this Yaqeen regarding sustenance that you will definitely receive your allotted share of sustenance and remain contented with your sustenance. Never be discontented or in doubt. (The meaning of this is definitely not that one abandon means of earning a livelihood and sit in the Musjid. As much as possible, one should adopt the means of earning a living, which Allaah Ta`ala has provided for His slaves. The slave knows not where his sustenance is hidden. Therefore to adopt various means to earn a living is not contrary to Tawakkul).*
2. *With regard to reward for good deeds, one needs to have Yaqeen in the promise of Allaah Ta`ala. (Allaah Ta`ala has promised reward for good actions, provided there is sincerity). The sincere slave fears for the acceptance of his actions as he knows not whether his actions are accepted or not. (There are various conditions for the acceptance of deeds. There are times when a person does many good deeds but because of some or other flaw his deeds are not accepted)."*

Protection

Hadhrat A`taa Bin Saa`ib (radhiallahu anhu) said, *"A few of us denied that we should make some special arrangements for the protection of Hadhrat Ali (radhiallahu anhu). So, one night, we sat at his door. In the morning, when he left for Fajr Salaat, he asked us the reason for our presence. We made it clear to him that we were there for his protection. He asked, 'Protection of the inhabitants of the heaven or earth?' One of us said, 'Hadhrat, who is able to protect the inhabitants of the heavens? We are protecting the inhabitants of the earth.' He said, 'First the decree is made in the heavens. Is it possible for anything to happen contrary to that? Two angels are assigned for the protection of each person, but the Decree of Allaah Ta`ala reigns supreme, against which even the protective angels cannot help against. (So what is the benefit of your protection, since the Decree of Allaah Ta`ala will come to pass. None will be able to prevent it.)"*

ABSTINENCE

Is Taqwa better or Ibaadat?

Hadhrat Abdullah Bin Mutraf (rahmatullahi alaih) reports from Hadhrat Qataadah (rahmatullahi alaih) that compared to a person is very punctual in Salaat, Roza, etc. and a second person who has comparatively less in these acts of Ibaadat but he is more pious than the first. The second person who has more Taqwa is better than the first, because Taqwa is better than Ibaadat.

Jannat in place of six things

Rasulullah (sallallahu alaihi wasallam) said, *"People, if you can promise me six things, then I promise you Jannat.*

1. *Always speak the truth*
2. *Fulfil promises as far as possible*
3. *Do not breach a trust*

4. *Keep your gazes low*
5. *Safeguard your private parts*
6. *Save your limbs from Haraam.*

And you will be made to enter the Jannat of your Rabb." [Reported by Hadhrat Anas Bin Maalik (radhiallahu anhu.)]

Three qualities

Nabi (sallallahu alaihi wasallam) reports that Allaah Ta`ala says,

1. *"O My slaves, fulfil My Faraaidh, and you will be counted amongst those who make the most Ibaadat.*
2. *Stay away from my Prohibitions, and you will be taken to be the most abstinent.*
3. *Be contented with My Bestowed Bounties, and you will be counted amongst the most wealthy."* [Reported by Hadhrat Imraan Bin Hoosein (radhiallahu anhu.)]

Five signs of a good person and an evil person

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"There are five signs of a good person:*

1. *He has Yaqeen in his heart,*
2. *He is pious in Deen,*
3. *He abstains from worldly matters,*
4. *He has modesty and shame in his eyes,*
5. *He has fear and awe (for Allaah Ta`ala) in his body.*

Similarly, there are five signs of an evil person:

1. *Hardness of heart,*
2. *He has great concern for worldly matters,*
3. *Immodesty in his eyes,*
4. *Love for and strong association with the world,*
5. *Long aspirations."*

Caution

Hadhrat Umar (radhiallahu anhu) and Hadhrat Ibn Mas`ood (radhiallahu anhu) said, *"We would abstain from 90% Halaal things merely for this reason that we feared we may become unknowingly involved in some Haraam or doubtful thing."* [Faqeeh (rahmatullahi alaih)]

Astonishing!

Some Buzrugs mention, *"We all know that the whole world is surprising, but the most amazing is that human who is involved in five things and is yet happy with himself.*

1. *That person who has excess wealth and he does not utilise it for that Day when he will require it the most when he will be utterly poverty stricken (i.e. The Day of Qiyaamah).*
2. *That person whose tongue is hale and hearty and yet he is unwary and oblivious of the Thikr of Allaah Ta`ala, Tilaawat of Qur`aan and Tawbah and Astaghfaar.*
3. *That person who is healthy and free from ailments, yet he does not keep Nafl Saum, thereby subduing his naffs.*

4. *That person who lies on his bed until dawn, and in spit of his ability to do so, he does not awaken in the last portion of the night and engage in Tahajjud Salaat.*
5. *The person who persists in disobeying Allaah Ta`ala, when One Day he will have to stand before Allaah Ta`ala and give Hisaab (account)."*

What caution!

Hadhrat Abdullah Bin Mubaarak (rahmatullahi alaih) was once in Shaam, where his pen broke. He loaned a pen from someone and continued with his work. He forgot to return the pen. Upon returning home, he saw the pen amongst his goods. He immediately took the next caravan back to Shaam and apologising profusely returned the pen to its owner.

Allaah Ta`ala's Prohibitions

Halaal and Haraam are clear, but in between them there are countless things which are categorised as doubtful (because it is not clear whether they are Halaal or Haraam). He who stays away from these doubtful things will keep his Deen and honour safe. The one who does not abstain from the doubtful things will become involved in Haraam. If a person grazes his flock on the border of the pasture, his sheep will sooner or later, inevitably cross the border onto the other side.

Every king and ruler has his own limits and restrictions. The limitations of Allaah Ta`ala are the prohibitions (Haraam things). The basis and fountainhead of this is the piece of meat known as the heart, which is situated in the bosom of every human being. If this (piece of flesh) is in order, then the entire body is in order. If it is spoilt, then the entire body will follow suit. [Hadith]

The restrictions in Islaam

Hadhrat Abu Moosa Ash`ari (rahmatullahi alaih) said, *"Everything has a limit and restriction. The restrictions in Islaam are the under-mentioned things:*

1. *Abstention (This is the basis for the acceptance of actions)*
2. *Humility (This is the jewel of man.)*
3. *Shukr (This is the means of success, for it increases bounties and permits entrance into Jannat)*
4. *Patience (This is the saviour from the Fire of Jahannum)."*

The ten signs of Taqwa

No Ibaadat is accepted without Taqwa, which has ten signs.

The person in whom is found these ten qualities is a Muttaqi (pious person).

1. Safeguarding the tongue (from *gheebat*, carrying tales, lies, swearing, etc.)

2. Abstaining from suspicion and evil thoughts (Most evil thoughts and suspicions are incorrect and are the chief cause of infighting)

"Save yourselves from many suspicions, indeed some suspicion is a sin." [Qur`aan Majeed]

"Save yourself from suspicion. Indeed it is the most false speech." [Hadith]

3. Abstaining from poking fun at one another

"O you who believe, do not let one group belittle another, it may be that soon they (the belittled group) become better than the other." [Qur`aan Majeed]

4. Keeping the gazes low (So that the gaze does not fall onto something which Allaah Ta`ala has made Haraam).

"Say (O Muhammad – sallallahu alaihi wasallam), to the believing men (and women) that they lower their gazes." [Qur`aan Majeed]

5. Speaking the truth in all circumstances (Whether it is harmful to oneself, to one's family or a loyal friend)

"And when you speak, then speak fairly (the truth)." [Qur`aan Majeed]

6. Recognising the bounties of Allaah Ta`ala and appreciating them (So that one may not become involved in pride and vanity)

*"Say (O Muhammad – sallallahu alaihi wasallam), 'Count not your Islaam as a favour upon me. Nay, but Allaah Ta`ala has conferred a favour upon you and He has guided you to the Faith, if you indeed are true."* [Qur`aan Majeed]

7. Spending one's wealth for the Pleasure of Allaah Ta`ala and saving oneself from spending in inappropriate avenues.

"And when they spend, they do not waste nor are they miserly, they adopt a midway between this." [Qur`aan Majeed]
Israaf (waste) – To spend in sinful things or to spend in unnecessary occasions and spending more than is necessary.
Sakhaawat (generosity) – To spend without any difficulty in good and obedient works.

8. Avoiding pride and glory seeking (activities which bring name and fame). This is the greatest fault which prevents people from Jannat.

"This is the House of Jannat, it is made for those who do not seek glory (name and fame) on earth and neither mischief." [Qur`aan Majeed]

9. Regularly performing of the five times Salaat with Jamaat. (This is a pillar of the Deen. If this falls down, then the entire Deen is destroyed.)

"Safeguard (your) Salaat, and especially the middle Salaat." [Qur`aan Majeed]

10. Remaining firm and steadfast upon the way of the *Ahle Sunnat Wal Jamaat* (otherwise all other efforts will be in vain)

"Indeed this is my Straight Path. Follow it. Do not opt for other paths which will lead you away from The Path. This is (my) advice to you, so that you may become Muttaqi (pious)." [Qur`aan Majeed]

Three important things
Hadhrat Muhammad Bin Ka`ab Qarzi (rahmatullahi alaih) said, *"Make three things binding upon yourself and never abandon them.*

1. *Never oppress or be excessive on anyone, otherwise the effects of it will rebound on you. "Indeed the result of your rebellion will fall upon you."*
2. *Never plot and plan against anyone, lest you will also have to bear the consequences of it. "The plot of the evildoers does not fall except on its executer."*
3. *Never break a pledge, or you will have to suffer the evil consequences thereof. "He who breaks a pledge, indeed he is breaking on himself."*

The types of abstinence and Taqwa
Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) said that abstinence is of three types.

1. Zuhd-e-Fardh (To save oneself from Haraam)
2. Zuhd-e-Fadhl (To save oneself from (some) Halaal)
3. Zuhd-e-Salaamat (Save oneself from doubtful things).

Similarly, there are two types of Taqwa as well.

1. Taqwa-e-Fardh (Save oneself from the disobedience of Allaah Ta`ala)
2. Taqwa-e-Hazar (Save oneself from doubts)

Likewise, there are two types of grief.

1. That grief which is beneficial, like worry/concern about death and Aakhirah
2. That grief which is harmful, like grief and concern over the world and its bounties.

If there is no bamboo, the flute can't play
A lot of olive oil used to come into Madinah Munawwarah from Shaam. Hadhrat Umar (radhiallahu anhu) would use a certain container and measure out portions to distribute it amongst the Muslims. At his side sat a young boy, who would clean out the excess oil from the measuring container and rub it on his head. Hadhrat Umar (radhiallahu anhu) disliked this and ordered that the boy's hair be shaved off. If no hair remains, then the oil of others cannot be rubbed onto it.

Rented horse
Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) once hired a horse to travel someplace. On the way, the whip fell off his grip, since the horse was galloping fast, it was some while before he eventually managed to get the horse to stop. He tied the horse and went back walking to find his whip. Someone asked, *"Hadhrat, you have done a strange thing. You should have come back to fetch the whip with the horse."* He replied, *"I have hired the horse to go somewhere and not for the return trip."*

MODESTY AND SHAME

The Sunnat of the Ambiyaa (alaihi salaam)
Nabi (sallallahu alaihi wasallam) said, *"There are four things which are amongst the Sunnat of the Ambiyaa (alaihi salaam).*

1. *To apply Itr (scent)*
2. *To make Nikah*
3. *To use Miswaak*
4. *To be modest and aware of shame"*

Nabi (sallallahu alaihi wasallam) said, "When modesty leaves you, then you do as you please."

Be modest to Allaah Ta`ala
Rasulullah (sallallahu alaihi wasallam) said, *"O people, be modest to Allaah Ta`ala according to His Stature."* The Sahaabah-e-Kiraam (radhiallahu anhum) asked, *"All of us are modest to Allaah Ta`ala."* Nabi (sallallahu alaihi wasallam) said, *"The one who is most modest in front of Allaah Ta`ala is the one who safeguards all his limbs, (in that he does not use it in the disobedience of Allaah Ta`ala), he remembers death and disintegration (of his body), he is constantly concerned about the Aakhirah and he abandons the glamour of this world and makes preparation for the Aakhirah. Modesty is a part of Imaan and Imaan takes one to Jannat. Immodesty is oppression and oppression leads one to Jahannum."*

The curse of Allaah Ta`ala
Hadhrat Salmaan Faarsi (radhiallahu anhu) used to say, *"It will be simpler and more bearable for me to be given life, time and again and to withstand the pangs of death a multitude of times than for me to look at the private part of anyone else, or for anyone else to see my private parts."*

Hadhrat Ali (radhiallahu anhu) said, *"Allaah Ta`ala has cursed such people (who look at the private parts of others or allow others to view their privates parts)."*

A gaze is Fitnah
Hadhrat Isaa (alaihi salaam) said, *"Keep your gazes in check. The heart inclines towards lust through it. This (a gaze) is sufficient to involve and entrap one in Fitnah."*

Someone asked a Buzrug, *"Who is a faasiq?"* He replied, *"He who looks into the homes (of others) and does not lower his gazes from women."*

Allaah Ta`ala is also Modest
Upon seeing Nabi (sallallahu alaihi wasallam) crying, Hadhrat Umar (radhiallahu anhu) asked the reason. Nabi (sallallahu alaihi wasallam) said that Hadhrat Jibraeel (alaihi salaam) had just informed him that Allaah Ta`ala is shy when punishing an old person. So should not an old person also display shame? *[Faqeeh]*

In isolation also
Nabi (sallallahu alaihi wasallam) said to someone, "*Protect your private parts from all besides your wife and slave-girl."* He asked, "*When I am in isolation also?"* Nabi

(sallallahu alaihi wasallam) replied, *"Yes, in isolation be modest in front of Allaah Ta`ala."*

If the thought of sinning crops up, then…

A Buzrug once said to his son, *"Son, when the thought of sinning comes to your mind, then look up into the sky and have shame for the One in the sky. (i.e. when looking up into the sky, visualise that your Master is watching you. How then will you be able to sin?). Otherwise look at the ground and have shame for its Master (Just like the sky, the Master of the ground is also Allaah Ta`ala). If you cannot (find it in your heart to) make Tawbah, then understand that you are not human, but an animal."* [Faqeeh]

Nothing is hidden from Him

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"My brother, you are shameful of the people (when you commit a sin), that you close the door of the house, or draw the curtains close. But, you do not have any shame and modesty for the Qur`aan Majeed which your bosom holds, nor do you have any shame for that Master Who sees beyond the closed doors and drawn curtains? Nothing is hidden from Him." [Faqeeh]*

Precious sayings

Hadhrat Mansoor Bin Ammaar (rahmatullahi alaih) said,

1. *" He who keeps his gaze on his own faults will not find the opportunity to see the faults of others.*
2. *He who does not wear the apparel of Taqwa will not be protected by any other thing.*
3. *He who is contented with the given sustenance of Allaah Ta`ala, will never be saddened when looking at the wealth of others.*
4. *He who lifts the sword of rebellion will have his own hand slain by it.*
5. *He who digs a well for his brother will himself fall into it.*
6. *He who disgraces others will be humiliated himself.*
7. *The one who closes his eyes to his own evils will seek out the evils of others.*
8. *The one who works beyond his abilities will tire.*
9. *One who is independent (does not make use) of his intelligence will falter.*
10. *He who boasts in front of others will fall in their sight.*
11. *He who presents ignorance to others will be cursed by them.*
12. *He who sits in the company of the debased will be disgraced.*
13. *He who sits in the gatherings of the Ulama will become honourable.*
14. *He who goes to evil places will become defamed.*
15. *He who displays laziness in Deen will become embroiled in evils.*
16. *He who yearns the wealth of others will remain poor and destitute.*
17. *He who awaits peace will have to adopt patience.*
18. *He who remains unwary and ignorant of where he places his feet will have tread the path of regret.*
19. *He who fears Allaah Ta`ala will be successful.*
20. *The inexperienced will be deceived.*
21. *The one who suppresses the Ahle Haqq will be suppressed himself.*
22. *The desires and aspirations of the one who remembers death become less.*

23. *The one who treads the path of deviation will veer away from justice and righteousness."*

CONCERN AND CONTEMPLATION

This world and the Aakhirah

Hadhrat Aamir Bin Qais (radhiallahu anhu) said, *"The most pleased in the Aakhirah will be those who had the greatest concern and worry in the world for the Aakhirah. The ones who will laugh the most in the Aakhirah will be those who cried the most in the world out of fear for Allaah Ta`ala. Similarly, those with the purest Imaan in the Aakhirah will be the ones who had the most concern and contemplated the most for the Aakhirah in the world."*

Be concerned about five things

One should especially contemplate and be concerned about five things: signs, *Alaa Wa Na`am* (bounties), reward, punishment, and the grace and mercy of Allaah Ta`ala.

1. Signs – of the existence of Allaah Ta`ala. There are numerous and countless signs depicting the Oneness of Allaah Ta`ala and His Power. By contemplating these, one's Yaqeen and recognition of Allaah Ta`ala are increased.
2. *Alaa Wa Na`am* – (The apparent and hidden bounties of Allaah Ta`ala) Allaah Ta`ala has created countless bounties for man on earth. By contemplating them, one's love for Allaah Ta`ala will increase. *"Alaa"* refers to the apparent bounties of Allaah Ta`ala and *"Na`am"* to the hidden bounties. The limbs of man are amongst the *Alaa*, and the actions and resultants effects of these limbs are amongst the *Na`am*. For example, the eye is an apparent bounty and the sense of seeing is a hidden bounty.
3. Reward – Allaah Ta`ala has promised Jannat and its bounties for obedience to Him. By contemplating over it, one will be imbued with the desire to acquire it, and striving towards it will become easy.
4. Punishment – Allaah Ta`ala has decreed many types of punishments for those who disobey Him. By contemplating them, one will develop a fear for Allaah Ta`ala and the ability to save oneself from disobedience will be created.
5. The Grace and Mercy of Allaah Ta`ala and His Favours – Man is engaged in sin and disobedience to Allaah Ta`ala day and night but Allaah Ta`ala does not take immediate retribution for this. In fact, He forgives, overlooks and still continues showering a multitude of bounties. All of these most men do not deserve.
   How will man ever be able to fulfil the rights of these bounties, when he does not even keep away from disobedience? By contemplating these things, man will develop a sense of shame and regret, which is the basis of repentance. Therefore it is said, *"One moment of contemplation is better than an entire night of Ibaadat."* [Faqeeh]

Do not turn your attention towards three

A Buzrug once said*, "Do not contemplate and concern yourself with three things:*

1. *Poverty and constrained circumstances -- This will create and increase grief, worry, greed and anxiety, the result of which will be nil.*

2. *The excess of others on oneself – If someone oppresses you or commits some excess upon you, then do not unduly concern yourself about it otherwise you will develop hard-heartedness and hatred. You will always be preoccupied in anger, which is of absolutely no benefit.*
3. *Long life – Never have the desire of living longer in this world, otherwise you will have great aspirations of amassing wealth. Your life will be wasted and you will delay unnecessarily to do good actions."*

Difficult but better

Someone said, *"The reality of Taqwa is seen when a person develops such a state of heart (and mind) that he completely abandons vain and useless talk and thoughts. When his mind strays towards vain thoughts, he immediately redirects it towards beneficial and necessary thoughts. This is extremely difficult, but it is a commendable and noteworthy act and it is a Jihaad. Salaat, especially, is the means to achieve this."*

Excellent

Someone once made an excellent narration, *"The fruit of all Ibaadat is based on the correctness of intention. The fruit of the correctness of all actions lies in humility. The fruit of both of these is in abstinence. The fruit of all three lies in concern over the Aakhirah. The fruit of all this lies in constant remembrance of one's sins and death."*

Ten habits of the Abdaal

A Buzrug once said, *"There are ten habits of the Abdaal* (a special order of saints)*:*

1. *Peace and contentment of heart,*
2. *Generosity in wealth,*
3. *Truthfulness in tongue,*
4. *Humility,*
5. *Patience in calamities,*
6. *Crying in isolation and solitude,*
7. *Advice for the creation,*
8. *Mercy for all Muslims,*
9. *Concern of death,*
10. *Taking lesson in everything."*

Muhaasabah (taking stock)

Hadhrat Makhool Shaami (rahmatullahi alaih) said, *"It is imperative for every Muslim that he take stock of his entire day's actions, whilst lying in bed at night. If his list of good deeds is long, then he should make Shukr to Allaah Ta`ala, and if, Allaah Ta`ala forbid, his list of evils is longer, then he should make Astaghfaar and concern himself about abandoning these sins. If he does not do this, then his example is like that businessman who, without any calculation or intelligence, spends and trades, until he becomes bankrupt, without even realising it."*

Wisdom

A Buzrug once said, "*Wisdom is increased by four things.*

1. *When the body is free of worldly work,*
2. *When the stomach is cleared of worldly food,*
3. *When the hand is freed from worldly burdens,*

4. *Concern and contemplation over the finality of this world and one's actions. One knows not how death will come and whether one's actions are accepted or not."*

Advice of Nabi (sallallahu alaihi wasallam)
Faqeeh Abul Laith (rahmatullahi alaih) said, *"I have heard from a large group of Ulama that Khalid Bin Ma`daan (rahmatullahi alaih) used to say that he asked Hadhrat Ma`az Bin Jabal (radhiallahu anhu), 'Narrate to me a Hadith that you had heard personally from Nabi (sallallahu alaihi wasallam) and one which you know well. Upon hearing this Hadhrat Ma`az (radhiallahu anhu) started crying so profusely that it seemed he would never let up. When he quietened a bit, he said, 'I was once seated on a conveyance with Nabi (sallallahu alaihi wasallam), when I asked him for advice. After praising Allaah Ta`ala, he said, 'Ma`az! I will tell you something which will be extremely beneficial to you, and it would be a proof in your favour in front of Allaah Ta`ala…' Thereafter, he narrated a lengthy Hadith, the summary of which is the following.*
Acts such as backbiting, absence of sincerity, pride, vanity, jealousy, hardness of heart and love for name and fame are so evil that because of them good actions are not accepted. At the end, Hadhrat Ma`az (radhiallahu anhu) asked, 'O Rasulullah (sallallahu alaihi wasallam)! What deed should I carry out?' He replied, 'Follow your Nabi and develop a firm Yaqeen in your heart. Save your tongue from hurting your fellow brothers. Do not hurt others with your evil. Do not harm others or praise or elevate yourself. Do not raise your honour by degrading others. Save yourself from pride and ostentation."

Prepare yourself
Hadhrat Umar (radhiallahu anhu) said, *"Before being weighed, weigh yourself first. Before the reckoning, take stock of yourself first. Before the advent of the Big Day, prepare yourself (in all aspects)."*

"On that Day (when) you will be presented, nothing of you will be hidden."

Allaah Ta`ala says
Nabi (sallallahu alaihi wasallam) reports the statement of Allaah Ta`ala, *"O My slaves! Just as I had made oppression Haraam upon Myself, I have made it likewise for you. (Hence do not oppress one another). All of you are astray except the one whom I have guided. Hence, ask guidance of Me and I will grant it. All of you are naked and hungry until I feed and clothe you, hence you should ask of all your needs to Me only. You sin day and night, and besides Me there is none to forgive your sins, hence ask forgiveness from Me, and I will forgive you. If all the humans and Jinns of the world were to become pious, then this will not increase My Dominion and Honour in the least (Increase is only possible where there is a shortage). O people! If all mankind and Jinn get together and ask of Me, and I fulfil the request of each and everyone, then My Kingdom and Treasures will not decrease even to the extent of the water which sticks to the head of a pin dipped into the oceans. O My slaves! On the Day of Qiyaamah, I will fully recompense every action of yours. He who is well rewarded should praise Allaah Ta`ala (because he had received it owing to His Mercy and Favour and not through any effort of man). And if anyone finds ill rewards*

for himself, then he should blame none besides himself, because this would be the result of his own evil actions." [Faqeeh Abul Laith- rahmatullahi alaih]

Be concerned about yourself
Hadhrat Abu Sa`eed Khudri (rahmatullahi alaih) used to say, *"Visit the ill and attend the Janaazah of the dead, because this would create a concern for the Aakhirah. Some people at a certain funeral displayed sadness and sympathies. A Buzrug (who was present at that burial) said, 'O man! Worry about yourself; he (the deceased) has already died and has saved himself from three fearful things: from seeing Malakul Maut, the bitter taste of death and the fear of his end."*

VISITING THE SICK

The ill and Jannat
Nabi (sallallahu alaihi wasallam) said that when a slave (of Allaah Ta`ala) becomes ill, then Allaah Ta`ala sends two angels to his side to hear what the ill person requests. When the angels see the believing servant of Allaah Ta`ala reciting His praises, they return, saying, "*O Allaah! Your servant is ill and in difficulty and (yet) he is reciting Your praises*." They are instructed, *"Tell My servant, if he has to die in this illness, then he will go straight to Jannat, and if he recovers, then I will replace his flesh with better flesh and his blood with better blood, and I forgive all his sins."* [Ataa Bin Yasaar – rahmatullahi alaih]

The illness of a believer and a faasiq
Hadhrat Sa`eed Bin Wahab (rahmatullahi alaih) said, "*I once went with Hadhrat Salmaan Farsi (radhiallahu anhu) to visit a sick friend of his. Hadhrat Salmaan (radhiallahu anhu) said to his friend, 'Allaah Ta`ala grants ease, recovery and comfort to the believing servant of his who is afflicted with illness and difficulty. Then that calamity or illnesses become a compensation for all his past sins and it becomes a means of strength and encouragement for future (good) actions. The faasiq and faajir is granted a cure after their illness. Their example is like that of a camel. Its master ties it up with a rope and then opens the rope again. The effect of not tying the camel with a rope is like not opening it."* [Faqeeh - rahmatullahi alaih]

Sins are shaken off
Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) once went to visit Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) had a high fever. Upon touching his hands, he exclaimed, *"You have a very severe fever?"* Nabi (sallallahu alaihi wasallam) replied, *"Yes, it is equal to that of two persons."* He asked, "*Is it because you will also receive more reward for it*?" He replied, "*Yes!"* Thereafter he said, "*The believer who is afflicted with any calamity or illness, has his sins shaken off, owing to it, like how the leaves are shaken off a tree (in autumn)."* [Faqeeh (rahmatullahi alaih)]

Illness is a blessing
A Muhaajir Sahaabi (radhiallahu anhu) once went to visit an ill person, and he told him that an ill person is blessed with four things:

1. His mistakes are not recorded,
2. He receives the reward equal to those who execute good deeds (even though he may be unable to do so),

3. Sins are removed from him through every joint,
4. If he dies (in that illness) then he is forgiven and if he recovers, then he is cleansed of all sins. [Ja`far Bin Burqaan (rahmatullahi alaih)]

Three treasures of virtuousness

Nabi (sallallahu alaihi wasallam) said that the ill must not be forced to eat or drink, because Allaah Ta`ala sustains them. The discomfort of the ill is like (the reward of) Tasbeeh, his crying is like recital of Kalimah and his every breath is like Sadaqah. His sleep is Ibaadat and his changing of sides is like Jihaad.

Four types of people are cleansed of sins:

1. The ill after recovery,
2. The Mushrik after bringing Imaan,
3. The one who performs Jumuah Salaat with Imaan and conviction,
4. The one who performs Hajj with Halaal wealth.

He said that there are three treasures of virtuousness:

1. Concealing illness
2. Concealing Sadaqah
3. Concealing every difficulty.

Once Nabi (sallallahu alaihi wasallam) went to visit Hadhrat Salmaan Farsi (radhiallahu anhu) when the latter was ill. Nabi (sallallahu alaihi wasallam) said to him that owing to the illness, he will acquire three bounties:

1. *"Allaah Ta`ala mentions you because of your illness.*
2. *Past sins are forgiven,*
3. *Duas are accepted, so wherever possible, make dua."* [Hadhrat Abdullah Bin Umar - radhiallahu anhu]

This is the condition of every believer, provided that his Imaan and its qualities are complete.

Mercy and punishment

Nabi (sallallahu alaihi wasallam) said that Allaah Ta`ala says, *"I take an oath on My Honour and Grandeur, that when I desire to shower any of My servants with mercy, then I afflict him with various illnesses and calamities so that his sins are forgiven. If there are still any left over, then through his severe death, I wipe out the balance, so that my slave may return to Me in clean and pure state.*
If I desire to punish anyone, then I shower upon him good health, ease, comforts, wealth and an abundance of worldly possessions, so that all his good actions may be rewarded in this world, to such an extent that he returns to me empty-handed." [Hadhrat Abu Sa`eed Khudri (radhiallahu anhu)]

"O Allaah, lesson for us our matters in our Aakhirah and the world with ease,
And grant for our hearts and bodies peace and contentment, in our Deen and the Dunya and in the Aakhirah."

Visiting the sick

It has been reported from Nabi (sallallahu alaihi wasallam) that the Mercy of Allaah Ta`ala descends upon the person who visits the sick, as long as he remains with the sick person. (The object here is not that, being desirous of Mercy, a person sits with the ill indefinitely and without making an intention of going away. If a person sits too long at the side of a sick person, thereby causing discomfort and difficulty to the sick, then this becomes a means of punishment (for the visitor). However, it is an entirely different matter if the sick person finds comfort from the visitor). *[Faqeeh (rahmatullahi alaih)]*

The cure for the hardness of the heart

Someone complained to Hadhrat Umme Darda (radhiallahu anha) regarding hardness of the heart. She replied, *"This is a very dangerous and destructive disease. Remedy it. The remedy for it is to visit the sick and attend the Janaazah of the believers. Visit the graveyard and reflect and contemplate at the side of the graves."*

This person found a great deal of relief from his ailment and he expressed many thanks to Hadhrat Umme Darda (radhiallahu anha). *[Faqeeh (rahmatullahi alaih)]*

FOSTERING GOOD RELATIONS AMONG THE MUSLIMS

Severing of ties for more than three days

Rasulullah (sallallahu alaihi wasallam) said that it is not permissible for a Muslim to distance himself from a fellow Muslim, and not to greet or speak to him, for more than three days. The better one is he who initiates Salaam. [Hadhrat Abu Ayyub Ansari (radhiallahu anhu)]

Rasulullah (sallallahu alaihi wasallam) also said that we should not break off ties between ourselves. If the relation between two Muslims is cut off, such that they do not speak or greet other for more than three days, then if they pass away in this condition, both of them will be deprived of Jannat. *[Hadhrat Hasan Basri (rahmatullahi alaih)]*

Forgiveness is dependent on peace and compromise

It is reported from Nabi (sallallahu alaihi wasallam) that the doors of Jannat are opened on a Monday and Thursday, and many sinners are forgiven on the condition that they had not committed *Shirk.* However, those people who sever ties with each other (because of trivial or evil reasons), their forgiveness is dependent upon their making up and making peace with one another. This was mentioned regarding the night of the 15th of Shabaan. *[Hadhrat Abu Huraira (radhiallahu anhu)]*

The Salaat of five persons is not accepted

Rasulullah (sallallahu alaihi wasallam) said that the Salaat of five types of people is not accepted.

1. That wife whose husband is displeased with her,
2. That slave who ran away, thereby displeasing his master,
3. Those believers who have severed ties with other believers for more than three days,

4. The habitual alcoholic and
5. That Imaam whose followers are displeased with his Imaamat. [Faqeeh (rahmatullahi alaih)]

The meaning of Salaat not being accepted is that the Salaat will be devoid of all reward. Notwithstanding any of above mentioned persons performing their Salaat in the best way possible, because of their evil actions, their Salaat will be completely devoid of all reward.
Similarly, the person who severs ties out of trivial and evil intentions is an accursed person. The one who severs ties owing to some reason which is pleasing to Allaah Ta`ala displays a perfection of Imaan. However, a great deal of precaution is to be exercised in such cases. There are instances when a person may believe that his action is for the pleasure of Allaah Ta`ala, whereas he is in actual fact following his naffs.

The displeasure for such a person will be considered valid only if the dislike is the result of some character or defect which is in conflict with the Shariah.

Reconciling Believers
Nabi (sallallahu alaihi wasallam) is reported to have said that to reconcile two believers is Sadaqah. This is extremely simple and most beloved to Allaah Ta`ala. Once Nabi (sallallahu alaihi wasallam) even said that it is better than performing Nafl Salaat, keeping fasts or making Sadaqah. [Hadhrat Abu Zarr (radhiallahu anhu)]

Eight in place of eight
A Buzrug once said, *"That person who is unable to do eight things should carry out another eight actions.*

1. *That person who is unable to awake in the latter portion of the night and perform Tahajjud Salaat should try his utmost to abstain from sins during the day,*
2. *He who does not have the ability to keep Nafl fasts should try to control his tongue,*
3. *That non-Aalim, who desires to attain the virtue of the Ulama should try to engage in more reflection and contemplation,*
4. *That person who, because of poverty is unable to give charity should try to impart whatever little knowledge he may have.*
5. *He who cannot perform Hajj, because of valid reasons should try to attend the Jumuah Salaat regularly with exceptional diligence.*
6. *He who cannot participate in Jihaad should make Jihaad against his naffs and shaitaan.*
7. *He who desires to attain the rank of the constant worshippers, but is himself helpless and unable to make Ibaadat should try to reconcile antagonists.*
8. *He who desiress of the rank of the Abdaal should try to like for others what he likes for himself. [Faqeeh (rahmatullahi alaih)]*

Do these three things
Hadhrat Abu Umaamah (radhiallahu anhu) said,
1. *"Visit the sick, even if you have to walk one mile to do so.*

2. *Meet with that servant of Allaah Ta`ala whom you love for the pleasure of Allaah Ta`ala even if you have to walk two miles to do so.*
3. *Make a concerted effort to reconcile two Muslim brothers, even if you have to walk three miles to achieve this."*

"Pleasing believers is a means of forgiveness." [Hadhrat Ali (radhiallahu anhu)]

There is no problem with this lie
Nabi (sallallahu alaihi wasallam) said that the person who reconciles two believers is not a liar even if he has to speak a white lie in order to achieve the reconciliation. If he speaks some good thing of his own, or he has to exaggerate something which will simplify and make easy the reconciliation, then it is not considered to be a lie.

Reconciling the believers is a part of Nubuwwat and fighting and causing mayhem is a part of Sihr (black-magic). The people who in this world do their best to benefit others and who reconcile Muslims the most, will be closest to Allaah Ta`ala on the Day of Qiyaamah. *[Hadhrat Umme Kulthoom Binti Uqbah (radhiallahu anha)]*

THE RIGHTS OF SPOUSES

The rights of the husband
A woman once asked Nabi (sallallahu alaihi wasallam) about the rights of the husband. Nabi (sallallahu alaihi wasallam) said.

1. *"It is necessary for the wife to present herself immediately her husband calls her, even though she may be mounted on a conveyance.*
2. *The wife cannot keep Nafl fasts without the consent of the husband,*
3. *She should not go anywhere without his permission."* [Hadhrat Ibn Umar (radhiallahu anhu)]

Hadhrat Qataadah (radhiallahu anhu) said, *"On the Day of Qiyaamah, a woman will be asked about the rights of her husband after she is asked about Salaat."*

Hadhrat Hasan (radhiallahu anhu) said, *"The Ibaadat of that woman who runs away from her marital home is not accepted, until she returns."*

The rights of husbands and wives
Nabi (sallallahu alaihi wasallam) mentioned on the occasion of giving a Khutbah in Mina, *"O people! Your wives have rights over you and you have rights over them. It is Waajib for the wife not to allow into the home any person whom her husband dislikes. She should never turn towards any male, except her husband. If the wife is not particular about these things, then the husband has the right of chastising her. The rights of the wife over the husband are that the husbands provide for their wives in the best possible way (according to his ability and means). (And he should fulfil all her permissible desires, as far as possible)."* '[Hadhrat Qataadah (radhiallahu anhu)]

In the era prior to the advent of Islaam, women had absolutely no status. They were dealt with as though they were slaves, nay, worse than animals. However, Islaam granted woman all the rights which she was deserving of.

1. Rasulullah (sallallahu alaihi wasallam) said, *"If a woman performs her five daily Salaat, keeps her fasts of Ramadhaan, protects and safeguards her chastity and honour, and she obeys her husband, she will be made to enter Jannat through whichever door she desires."*
2. *"A true believer is he who treats his wife with excellent character."* [Hadhrat Abu Huraira (radhiallahu anhu)]
3. *"I am advising you with regard to being good to your wives. They are a trust on you from Allaah. They have presented themselves to you (by leaving their parents and beloved ones), and come into your service, so you also should be considerate to them."* [Hadhrat Hasan Basri (rahmatullahi alaih)]

The five rights of the wife on the husband

Faqeeh (rahmatullahi alaih) says, *"There are five rights of the wife which are binding upon the husband:*

1. *Protecting them and serving them, he should not allow them to go out to work. The emergence of women from the sanctity of the home is the chief cause of sin, Fitnah and mischief.*
2. *He should teach them the necessary Ilm-e-Deen. (After the father, this is also the responsibility of the husband).*
3. *He should provide Halaal sustenance for her.*
4. *He should not be oppressive or excessive on her, because she is a trust of Allaah Ta`ala entrusted to him.*
5. *He should be able to withstand, tolerate and forbear her temperament and temper. (If he cannot do this, then the matter becomes complicated and could result in a divorce which destroys the serenity of the home)."*

Tolerate it

Someone came to Hadhrat Umar (radhiallahu anhu) to complain about his wife. Hadhrat Umar (radhiallahu anhu) said, *"Brother! You should be able to tolerate such little disagreements and excesses of the wife. These women are our saviours from Jahannum in that they comfort and bring serenity to our hearts, so that we need not turn our attentions to Haraam avenues for satisfaction. The wife safeguards the wealth of the husband in his absence, she serves him, raises and nurtures his children."*

Four types of expenditure that will not be accounted for

It is reported from Nabi (sallallahu alaihi wasallam) that four types of spending will not have to be accounted for.

1. Spending on one's parents,
2. Spending on the Iftaar of fasts,
3. That wealth spent on a debtor or someone in difficulty,
4. The Halaal spending for the necessary requirements of one's wife and children.

The best spending and the one that is the most rewarding is that which is spent on one's family. [Hadhrat Anas (radhiallahu anhu)]

VANITY AND PRIDE

Two things

Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) said that success lies in two things: (1) Taqwa and (2) Intention.
Similarly, destruction also lies in two things: (1) Dejection and (2) Pride.

Vanity

The condition of an acknowledged Buzrug was such that whenever he walked in the sun, a cloud would shade him. One day whilst walking, another person joined him under the shade. The thought occurred to the Buzrug: *"My status is so lofty that even a person such as this benefits from my shade."* They walked on together for a while until they reached a certain point, where they parted ways. The shade left the Buzrug and followed the other person. (This was the result of the pride and vanity of this Buzrug). [Faqeeh (rahmatullahi alaih)]

Goodness

Hadhrat Umar (radhiallahu anhu) said, *"O Man! The acceptance of your repentance is dependent upon your recognising your sins. Reforming your actions lies in your abandoning pride, and improving your Shukr lies in your acknowledging your shortcomings."* [Faqeeh (rahmatullahi alaih)]

This was their lofty rank

The condition of Hadhrat Umar bin Abul Azeez (rahmatullahi alaih) was such that if he detected even the slightest bit of vanity and conceit in his discourse, he would terminate it immediately. If he detected it in his writings, then he would tear up the paper and say: *"O Allaah, I seek refuge in You from my naffs."*

It is far better…

Hadhrat Mutarraf Bin Abdullaah (rahmatullahi alaih) said, *"O man! It is far better for you if you sleep the entire night and awaken the next morning with regret, than to engage in Ibaadat the entire night and become engaged in pride and vanity in the morning."*

An analysis

Someone asked Hadhrat Aishah (radhiallahu anha), *"How do I know whether I am good or evil?"*
She replied, *"When this thought comes to your mind that you are evil and a sinner, then understand that you a good person, and when you imagine yourself to be good, then know that you are evil."*

A mountain of steadfastness

There was a youth among the Bani Israeel who was a great Aabid and Zaahid. He was free from all worldly concerns. He was constantly engaged in Ibaadat in a cave of a mountain. Two experienced persons from the village went up to him and said, *"Son, you have opted for a very difficult and arduous path. It is our opinion that you will be unable to bear the difficulties that lie ahead."* The youth replied, "*To stand before Allaah Ta`ala on the plains of Resurrection will be even more difficult."* The two then said, *"There are so many of your family members who are displeased with your having chosen this path because you will be unable to fulfil their rights. Is it not an*

Ibaadat to remain at home and fulfil their rights? That is an even better Ibaadat than this."
The youth replied, "If my Rabb is pleased with me, then He will make all of the others pleased as well." The two said, *"Son! You are still inexperienced. Our hair has become white, and we have more experience than you. To engage in this type of Ibaadat at this young, inexperienced age will invariably lead to pride and rebelliousness which will spoil and destroy all your Ibaadat."* The youth replied, *"That person who has understood himself well, will not fall into pride."*
Upon hearing this, the two said to themselves, *"Come, our talks will have no effect here. He has smelled the fragrance of Jannat."*

Save yourself from pride
Vanity and conceit are evil qualities, which ensure man in the grips of disgrace. In order to save oneself from this evil habits, it is necessary to inculcate the following four qualities:

1. Attribute the Taufeeq of doing all good and virtuous acts to Allaah Ta`ala. Never deem any achievement to be the result of one's own efforts. This will inculcate the Taufeeq of Shukr. Even after achieving the most difficult of deeds, one's attention then will never be focussed on oneself.
2. One should constantly reflect over whatever physical or spiritual bounties Allaah Ta`ala has bestowed upon one, and one must understand that one is definitely not worthy or deserving of it. Allaah Ta`ala has merely bestowed all of this through His Favour. One should constantly strive to compare one's good acts with these bounties. Wherever one discerns that the Ibaadat is lacking and the bounties are in excess (which will always be the case), then one will get the Taufeeq to make Shukr. One will thereby achieve a distance and gap from vanity and conceit.
3. One should always fear that one's good actions regardless of how big and attractive they may be, may either be accepted or rejected. One should constantly reflect on the independence of Allaah Ta`ala, is not dependent on or subservient to anything or anyone. He accepts the deeds of whosoever He desires and rejects those of whosoever He desires. We humans do not have the ability to fulfil the conditions for the acceptance of deeds. The acceptance of good deeds lies in His Favours and Mercy. With such an attitude, Insha-Allah Ta`ala, one will be saved from pride.
4. One should constantly remember and reflect on one's past sins and evils, lest—Allaah Ta`ala forbid—one's sins curb our good deeds. Such remembrance of our sins will also curb our pride. (Never mind take to task a surplus of sins, if only Allaah Ta`ala has to for even a single sin of ours, who is there to save us?

"Take! Read my Kitaab"
Hadhrat Ibn Abbaas (radhiallahu anhu) said, *"I did not have any satisfaction or a clear mind regarding the Aayat: 'Ha Umuqra oo Kitaabiyah (Take! Read my Kitaab)'. One day I was sitting with Hadhrat Umar (radhiallahu anhu) when Hadhrat Ka`ab Bin Ahbaar (radhiallahu anhu) came by. Hadhrat Umar (radhiallahu anhu) said to him, 'Ka`ab! Narrate a Hadith which is not contrary to the Qur`aan (i.e. not a Jewish narration). Hadhrat Ka`ab (radhiallahu anhu) said, 'On the Day of Qiyaamah, Allaah Ta`ala will gather the entire creation on a barren Plain. There every nation will be called with their leader.*

'On that Day, We will call all the people with their leaders."

A rightly guided nation will be called and its leader will be given the Book of Deeds in the right hand, in which only good deeds will be recorded. The angels who are to call out the evil deeds will remain silent on one side (so the leader that does not get the impression that he is granted Jannat solely on account of his good deeds). The good deeds which are recorded in the Book are called out for all to hear. The people will call out: 'Blessed be you, blessed be you! There are only good deeds recorded there for you. He is successful.' However, the leader will be in a state of fear, remembering his evil deeds in case they are accounted for it. An order will be called out: 'Indeed, I have forgiven you.' Hearing this, the leader will breathe a sigh of relief. He will be made to wear a crown of light and he will be told: 'Go and convey these glad tidings to your nation. We have forgiven them together with you.' Out of happiness, he will run to them. On the way, all the nations that he passes will wish that he was their leader. He will reach his nation and tell them: 'Haa Umuqra oo Kitaabiyah' (Take! Read my Kitaab). Allaah Ta`ala has forgiven all of you as well.'

Thereafter a leader of the deviant people will be called and he will be given his Book of Deeds. He will want to take it with his right hand but it will be rendered lame and his Book will be thrust into his left hand from the back. It will have only evil deeds recorded in it. His good deeds will be made to sit quietly in one corner so that he may not labour under the misconception that his good deeds were not recorded. He will be told that he was compensated for all his good deeds in the world. His evil deeds will be called out loudly for all to hear. His face will become black as night. He will be made to wear a crown of fire from which smoke will emanate. The onlookers will say that this person is destroyed. He will be told: 'Go and tell your nation that their resurrection will be likewise.' On his way, people will curse and chastise him and he will seek refuge from them. Upon reaching his nation, they will also curse him and he will curse them.

'And then on the Day of Qiyaamah, some of you will belie each other and some of you will curse each other.'"

It is sufficient
Hadhrat Masrooq (rahmatullahi alaih) said, *"That much of knowledge is sufficient for any person through which he may inculcate the fear for Allaah Ta`ala, and that much of ignorance is sufficient through which he understands his actions to be good."*

FRATERNISING WITH ROYALTY

Treacherous Ulama
Rasulullah (sallallahu alaihi wasallam) said that the Ulama are the heirs of the Prophets (alaihimus salaam), as long as they do not fraternise be over familiar and friendly with and visit the kings (and rulers) too frequently. When the Ulama begin fraternising with the kings (governors, leaders, etc.) and they frequent their gatherings and start running after the world, then know that they are treacherous. Beware of such Ulama and do not attend their gatherings. [Hadhrat Anas Bin Maalik (radhiallahu anhu)]

As much as a person becomes closer to a king, so much further he moves away from Allaah Ta`ala. The slavish followers of the kings are often misled by shaitaan. Also, the more wealth a person possesses, the more severe will his reckoning be.

The places of Fitnah (corruption and evil)
Hadhrat Huzaifah (radhiallahu anhu) said, *"Save yourselves from the places of Fitnah."* People enquired*, "What are the venues of Fitnah?"* He replied, *"The doors of the kings and rulers."*

Someone asked Hadhrat Umar Bin Abdil Azeez (rahmatullahi alaih), *"I say one thing when I am in the presence of the king and when I emerge I say just the opposite."* He said, *"In our opinion, this is Nifaaq (hypocrisy)."*

Destruction of the Deen
Hadhrat Ibn Mas`ood (radhiallahu anhu) said, "*Some people take the Deen to the gatherings of the kings, from where they return after destroying their Deen."* People asked for an explanation of this, whereupon he said*, "In front of the king they speak such things which pleases the king, and displeases Allaah Ta`ala, but they care not about the displeasure of Allaah Ta`ala."*

A stupid boaster
Some Buzrugs have mentioned, *"If you see a Qaari frequenting the (impious) worldly persons, then know that he is a boaster, and if you see an Aalim doing this, then know that he is stupid."*

Three dangerous things
Hadhrat Abu Hurairah (radhiallahu anhu) said that there are three things which are extremely destructive for this Ummat:

1. Love for the world,
2. Desire for power,
3. Frequenting the doors of the kings (leaders, governors, politicians, etc.)

Today, all three things are regrettably prevalent in the Ummat.

Flattery and Jahannum
Hadhrat Makhool (radhiallahu anhu) said that those who hold the knowledge of the Qur`aan and Hadith and who frequent the doors of the kings and rulers to go and flatter them, they are *Jahannamis*. (In order to repay for the evil of this sin, they will have to go to Jahannum).

Two dangers
Hadhrat Maimoon Bin Mahraan (radhiallahu anhu) said*, "There are two dangers in fraternising with kings. If one frequents them (without a valid Shar`i reason), then one destroys the Deen. If one disagrees with them, then there is the fear of one's life." (To prevent this, it is best to stay far away from them).*

The worst Aalim
Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said*, "That person who fulfils only his Fardh Ibaadat and does not frequent the gatherings of the kings and fraternise with them is better than the person who is regular with Tahajjud, is a Thaakir, a*

Shaaghil and a Mujaahid, but who frequents the gatherings of the kings. Similarly, the worst Aalim is one who whenever one enquires about him, it is learnt that he is with some king, governor or ruler."

The Hand of Mercy

It is reported from Nabi (sallallahu alaihi wasallam) that the Hand of Allaah Ta`ala's Mercy will remain on this Ummat, as long as the pious ones of the Ummat do not praise and laud the Fussaaq and Fujjaar and they are not weak and easily side (with regard to Deeni matters) with the evil ones. When it becomes so, then the Mercy and Blessings of Allaah Ta`ala will terminate and He will place oppressive rulers over them and He will place the fear of others in the hearts of the Muslims. *[Hadhrat Hasan Basri (rahmatullahi alaih)]*

Surely, our condition today confirms this Hadith.

Leave them alone

Addressing the worldly Ulama, Hadhrat Isaa (alaihi salaam) said, *"You have strayed from the correct path in that you have become pre-occupied with the love of the world and its possessions. The kings and rulers have left knowledge and wisdom to you, so you must leave wealth and kingdom to them.*" [Faqeeh (rahmatullahi alaih)]

The responsibilities of a ruler

Hadhrat Umar (radhiallahu anhu) desired to make Hadhrat Bishr Bin Aasim (radhiallahu anhu) the Zakaat-collector of the tribe of Hawaazin, but he refused this post. When Hadhrat Umar (radhiallahu anhu) chastised him for refusing the instruction of the Ameer, Hadhrat Bishr (radhiallahu anhu) replied, *"I would most certainly have obeyed your instruction if I had not heard Nabi (sallallahu alaihi wasallam) say that the person who is made a Haakim (superior/ruler) over only even one subject, on the Day of Qiyaamah, he will be made to sit on the bridge of Jahannum. If he had acted justly in the world, then he will be saved, otherwise he will fall into Jahannum."*

Upon hearing this, Hadhrat Umar (radhiallahu anhu) became very depressed and grieved. When Hadhrat Abu Zarr (radhiallahu anhu) noted him in this state and enquired the reason for it. Hadhrat Umar (radhiallahu anhu) said, *"Just now Bishr related to me a Hadith, which has rendered me in this state."*

Hearing this Hadith, Hadhrat Abu Zarr (radhiallahu anhu) asked in astonishment, *"Have you not heard this Hadith? I have heard it directly from Nabi (sallallahu alaihi wasallam)."* [Shaqeeq Bin Salmah (radhiallahu anhu)]

If only I had not become a Qaadhi (Leader)

Hadhrat Aishah (radhiallahu anha) said that on the Day of Qiyaamah, the reckoning of the Qaadhi and Haakim will be extremely severe. (In fear of this severity) They will say, *"If only I had never been made a Qaadhi over even two persons."*

Hadhrat Abu Hurairah (radhiallahu anhu) said, *"He who has been made a Qaadhi, know that he has been slaughtered without a knife."*

I am not worthy of it

Hadhrat Abu Ja`far (rahmatullahi alaih) asked of Hadhrat Abu Hanifah (rahmatullahi alaih*), "Hadhrat, assist us by agreeing to be our leader, since you are an honourable person."*
Imaam Abu Hanifah (rahmatullahi alaih) replied, *"I am not worthy of it."*
Hadhrat Abu Ja`far (rahmatullahi alaih) said, *"Subhaanallaah, who can be more worthy than yourself? It is my fervent desire that you accept it."*
Imaam Abu Hanifah (rahmatullahi alaih) said*: "If I am a truthful person, then I have already presented my view that I am unworthy of it; and if (Allah Ta`ala forbid) I am a liar (as it appears to be from your insistence), then a liar is never deserving of becoming a Qaadhi, an Ameerul Mu`mineen or governor."* [Faqeeh (rahmatullahi alaih)]

Desire for position
Hadhrat Abu Moosa Ash`ari (radhiallahu anhu) reports that he was once on his way to present himself in the service of Nabi (sallallahu alaihi wasallam) when two people joined him. Upon reaching Nabi (sallallahu alaihi wasallam), the two of them asked, *"Make us governors over some place."* Rasulullah (sallallahu alaihi wasallam) said, *"None is given position (of leadership) if he asks for it or expresses a desire for it."*

These people are not pious
Hadhrat Hasan Basri (rahmatullahi alaih) once passed by the door of Ibn Hubairah and noticed that many Qaaris gathered had there. He commented, *"In my opinion, these people are not pious."*

Those who compete in Qiraat for name and fame should ponder over these words.
It is said, *"Never be the neighbour of the wealthy, the Ulama of the wealthy or the Qaaris of the marketplaces."* In the book *'Tambeehul Ghaafileen'* these words have been attributed to Nabi (sallallahu alaihi wasallam). And Allaah Ta`ala Knows Best.

Very difficult
Hadhrat Dahhaak (rahmatullahi alaih) reports from Ibn Muzaahim (rahmatullahi alaih) that he once spent an entire night changing sides and lying down in discomfort, trying to think of just one sentence which would make a king happy, but which would not be displeasing to *Ahkamul Haakimeen (Allaah Ta`ala).* But he was unsuccessful in doing so.

The further the better
Ibn Shabrama once said to Isaa Bin Moosa (rahmatullahi alaih), *"Hadhrat, you never come to us."* He replied, *"The further I am from you the better. Proximity and friendship with you are liable to immerse me in Fitnah and to oppose you is a danger to me. Those which I have (Imaan and Taqwa) are not feared by you, whereas that which you have (wealth and riches) are not desired by me."*

A Buzrug once said, *"The companions of a king are necessarily involved in three evil things; (1) One has to consider the kings likes and dislikes, (2) The king respected because of his wealth and fame, (3) The king has to be supported in every word of his (be it correct or not)."*

ENMITY OF SHAYTAAN AND RECOGNITION THEREOF

Rasulullah (sallallahu alaihi wasallam) said that he was sent only as an inviter and conveyor. The guidance of no man is in Rasulullah (sallallahu alaihi wasallam)'s hands. Iblees beautifies everything and presents it to man. Beyond this, Iblees has no further power to force anyone into deviation.

Man must make a concerted effort to save himself from the temptations of shaitaan. It is necessary for men to be always aware of shaitaan's hatred and evil plots.

Four vital signs

Someone once observed that an ignorant person is recognised by four signs:

1. He becomes angry for no apparent reason
2. He follows his naffs
3. He spends money needlessly
4. He cannot differentiate between a friend and an enemy.

Similarly, there are four signs of an intelligent person:

1. He is tolerant of the ignorance of the ignorant
2. He keeps the evil of the naffs in check
3. He spends money appropriately
4. He recognises a friend and enemy.

Shaitaan's views on these types of people

Hadhrat Wahab Bin Munabbah (rahmatullahi alaih) said, *"Hadhrat Yahya (alaihi salaam) once met with shaitaan. Hadhrat Yahya (alaihi salaam) asked him about the nature and disposition of man. Shaitaan replied, 'The one type is like you, over whom I have no sway. The second type is the one over whom I have full control, I can make them do as a please. The third type is the one who I have great difficulty misleading. I make concerted efforts to lead them somehow of the other into sin, but unfortunately they quickly repent thereafter, thereby nullifying all my efforts. Although I keep on trying to mislead them, yet I am unsuccessful in leading them astray."*

Ten doors of shaitaan

A Buzrug once said, "*I have thought deeply about the various means and ways in which shaitaan tempts man and brings him under control. I have identified ten doors which shaitaan uses.*

The first door: greed and evil thoughts. Using this door, Shaitaan closes the way to contentment and good thoughts. In order to strengthen oneself against this, increase the recitation of the following Aayat: 'And there is no animal on earth except that it sustenance is with Allaah.'

The second door: having high hopes and lengthy aspirations. In order to combat this, one needs to visualise a sudden death. The under-mentioned Aayat further strengthens this point: 'No soul knows in which it will die.'

The third door: desire for ease and bounties. In contrast to this, one needs to visualise often the loss of bounties and a severe reckoning. The recitation of this Aayat is also beneficial: 'Leave them to eat, benefit and have long aspirations, for soon they will know.'

The fourth door: vanity and pride. This door can be closed by thinking deeply about the favours of Allaah Ta`ala and the fear of the Aakhirah. Therefore, the recitation of the following Aayat will be beneficial: 'Thus some of them are evil and some good.'

The fifth door: degrading and debasing others. In order to combat this it is necessary to respect and honour others, even though it may be done with formality. The following Aayat must be recited: 'And for Allaah is respect and for His Rasool and for the believers.'

The sixth door: jealousy. The remedy for this is to be just and fair amongst the people and to be satisfied with the distribution that Allaah Ta`ala has made. This Aayat must be recited in abundance: 'We have distributed amongst them their livelihood in this worldly life.'

The eighth door: boasting and self-praise. This is also a dangerous illness. Its remedy lies in sincerity. Recite this Aayat in abundance: 'The person who desires the meeting with his Rabb should carry out good actions and should not ascribe any partners to his Rabb.'

The ninth door: pride. In order to close this door, one must adopt humility and modesty. This Aayat is beneficial for this: 'Indeed We have created you from man and woman and have made you into families and tribes so that you may recognise one another. Indeed the most honourable amongst you in the Sight of Allaah is the most pious.'

The tenth door: greed and avarice. The remedy for this is to lose hope in everyone and everything and to trust and rely only on Allaah Ta`ala. Also, contemplate over this Aayat: 'He who fears Allaah, He will make for him an opening and sustain him from whence he cannot imagine.'"

A great plotter and schemer

It is said that shaitaan came to Hadhrat Moosa (alaihi salaam) at the time of Salaat. The protective angels said, *"What do you desire of him at this time?"* He replied, *"That which I desired of his father Aadam, when he was in Jannat*."

Someone said, *"When the time for Salaat comes, then shaitaan sends out his children in all directions to spoil the Salaat of the believers. In this way, one shaitaan comes to the person who is preparing for Salaat and influences him with all sorts of excuses to delay the Salaat. If he is unsuccessful and this person begins his Salaat, then in the Salaat, shaitaan distracts his mind with different thoughts, thereby aiming to ruin his Salaat. He makes him forget the number of Rakaats, his Ruku, Sajdah, etc. If he is unsuccessful in this, then he tries his utmost to instil filthy worldly thoughts in the person's mind to break his concentration in Salaat. If the shaitaan is unsuccessful in all this, then Iblees ties shaitaan's hands and feet and flings him into the ocean. He*

lauds great praises on those who are successful. Allaah Ta`ala mentions in the Qur`aan Majeed:

'(Shaitaan said) I will most certainly sit on Your Straight Path (in order to mislead people), then I will definitely approach them from the front (i.e. I will create doubt in them regarding the Aakhirah), and from behind (i.e. I will beautify the world for them so that they be satisfied with it), and from their right sides (i.e. I will come from the side of Deen and obedience), and from their left sides (i.e. I will come to them with sin), and You will not find most of them to be thankful.'"

The subtle power of shaitaan

Hadhrat Abdur Rahmaan Bin An`am (rahmatullahi alaih) said that a person once came to the gathering of Hadhrat Moosa (alaihi salaam). Upon entering he took off his hat and made Salaam. Hadhrat Moosa (alaihi salaam) asked, *"Who are you and how did you come?"* The person replied: *"I am Iblees and I have come to greet you."* Hadhrat Moosa (alaihi salaam) asked him, *"Why did you remove your hat*?" He replied, *"This is in order to lead the people astray."*

Hadhrat Moosa (alaihi salaam) asked, *"What weakness is there in man that makes it easy for you to take control of them*?" He replied, *"When man begins to think himself and his actions as being good, he forgets sins, then I overcome him easily."*

Fifteen enemies of shaitaan

1. Hadhrat Wahab Bin Munabbah (rahmatullahi alaih) said that once shaitaan came into the presence of Nabi (sallallahu alaihi wasallam) in the form of an old person. Nabi (sallallahu alaihi wasallam) said, *"O accursed one! Tell me, how many enemies do you have from among my Ummat?"* He replied, *"Fifteen –1. the greatest is you, (and then) 2. a just ruler, 3. a humble wealthy person, 4. a truthful and trustworthy trader, 5. an Allaah-fearing Aalim, 6. a believer who advises (others), 7. a merciful believer, 8. a person who always repents, 9. one who abstains from Haraam actions, 10. one who is always in the state of wudhu, 11. one who spends abundant Sadaqah, 12. one with good character, 13. one who benefits others, 14. one who makes Tilaawat with diligence and 15. the one who wakes up for Tahajjud."*

Nabi (sallallahu alaihi wasallam) asked him, *"How many friends do you have?"* He replied: *"Ten."*

The ten friends of shaitaan

1. An oppressive ruler, 2. a proud wealthy person, 3. an untrustworthy trader, 4. an alcoholic, 5. one who consumes the wealth of orphans, 6. a tale carrier, 7. an adulterer, 8. one who is unmindful of his Salaat, 9. one who does not give Zakaat and 10. one who has high aspirations and desires.

Monk 'Barseesa'

It has been established from some narrations that there was once a monk from among the Bani Israeel who was named 'Barseesa'. He was constantly engaged in Ibaadat. His duas were so readily accepted, that if he made dua for an ill person, it would be accepted. Iblees gathered his children and asked, *"Who amongst you will be able to mislead Barseesa?"* One rascal stood up and exclaimed, *"This service, I will be able*

to render. If I am not able to fulfil it, then you may punish me as you desire." Iblees placed his shaitaan on duty.

This shaitaan went to a king, in whose gathering was an extremely beautiful young girl. Shaitaan had such an effect on her that she became insane. He came back after a few days and noted that the king was grieved. He told the king, *"Her cure lies in only one place. Take her to Barseesa the monk."* The king understood and took her to Barseesa who after having made dua for her she was cured. After a few days, she was again beset with illness. Shaitaan came to the king and said, *"You have erred. You should leave the girl with Barseesa for a few days."* The king once again took her to Barseesa and requested that she stay with him for a few days. At first the monk refused, but eventually after much convincing and deliberation, she was left there and everyone departed.

The monk was engaged in fasting during the day and Salaat at nights, but shaitaan sat in wait. One day the girl was seized with a fit of her illness in front of the monk. Her clothes were open and her body was exposed. Such a wonderful body was never seen by this poor man. The monk could not control himself and he indecently assaulted her. This resulted in her becoming pregnant.

Now shaitaan saw his chance and he came to the monk. He taunted him, *"Hadhrat, look at what you have done? Allow the pregnancy to become apparent and then we'll see what to do."* In disgrace, the monk's face changed colour. Shaitaan then told him, *"What has happened has happened. What plan can we make now for you to save face. My opinion is that you kill the girl. Besides this, I see no other way out. When her people come to fetch her say to them that she had recovered and since no one had come to fetch her, she left on her own. If you feel that they are suspicious, then say clearly that she passed away. Say that you had tried very hard to contact them but to no avail and you had to bury her."* The monk accepted this and decided to kill the girl and he buried her.

The girl's family came and enquired about her. He said very innocently, *"Oh, has she not returned home? She had recovered here and left for home."* They thought that perhaps she had gone to some relative or the other. Some men were sent to look for her.

At this time, shaitaan came and asked what was the matter. They told him what had happened. He said to them, *"You people are so naïve that you accept that evil monk's word. You people do not know him, I know him very well for the rascal that he is. He raped the girl and out of fear of rebuke, murdered and buried her. This is what he did. If you do not believe me then go to a certain place where you will find her buried."*

The king himself, following the instructions of shaitaan, dug up the girl's grave. They were all astonished to find that she had been murdered and buried. They all returned to the monk. The king ordered that the monk be executed. As he was about to be executed, shaitaan came up to him, and said, *"Hadhrat, how are you now? All this was my doing. If you wish, I can save you from the gallows. All you have to do is follow my bidding and I will save you from this predicament." The monk asked him,* "*What must I do?"* Shaitaan said, *"Just a small thing. What is there in it? Just bow your head to me a little."* The monk bowed his head and shaitaan danced for joy out of sheer happiness. He said: *"See how my plan worked. You were a great believer in Allaah. Go now straight to Jahannum."* Saying this, he walked away. The monk was executed.

A great schemer is this shaitaan! Even great Ulama need to be very careful about his plots.

Four enemies of man
Man has four very powerful enemies. To safeguard oneself from them requires a great deal of effort.

1. The world. The world attractions of this are very misleading and deceptive. Allaah Ta`ala says:

"And this world is not except goods of deception. The life of this world should never mislead you…"

2. Naffs. This is the most misleading of all the enemies. The statement of Hadhrat Yusuf (alaihi salaam) is stated in the Qur`aan Majeed:

"And I do not pardon my naffs. Indeed the naffs orders with evil."

3. Shaitaan. (His life's mission is to be constantly the enemy of man. Just now you read the tale of Barseesa).

4. Evil people –Evil companions are even more dangerous than shaitaan. At least shaitaan runs away when you recite *Laa Howla*… but evil company remains with you all the time.

Is it not surprising?
Hadhrat Isaa (alaihi salaam) said, *"It is not surprising to observe how a sinful person is destroyed. What is surprising is to see how a successful person achieves success, since Jannat is surrounded by difficulties, Jahannum is surrounded by desires and shaitaan is present in every soul. The angels too are also with us all the time and they save us from evils and call us towards good."*

It is the weak and unmindful human who falls into shaitaan's traps, in spite of the angels preventing and safeguarding him.

ACCEPTING ALLAAH TA`ALA'S WILL

Be pleased with every Decree of Allaah Ta`ala
"When any of them are given the glad tidings of a girl (baby),
His face turns black and he is filled with anger."

Hadhrat Qataadah (radhiallahu anhu) said, *"Allaah Ta`ala had revealed this ugly habit and trait of the kuffaar to the believers so that they may stay far from it."*

The Decree of Allaah Ta`ala is by far better for the benefit of man than his own decision, even though man's decision may appear better for him. It is for this reason that man should accept the Decree of Allaah Ta`ala with happiness and enthusiasm.

The goodness and evil of everything only Allaah Ta`ala knows, and none knows this besides Him. Hence, even our own intellect tells us, that one who does not know should rely on the one who knows and should accept his decision with pleasure.

"It is possible that you dislike a thing whilst it is good for and it is possible that you prefer a thing whilst it is bad for you. And Allaah knows and you do not know."

Our Four destinations

Some Buzrugs have mentioned, *"There are four destinations: the world, the grave, Resurrection and Jannat or Jahannum."*

1. The world. The example of our life in this world is like that of a traveller who leaves his baggage on some means of transport and alights to partake of a meal. He neither eats in peace nor does he let go of conveyance. He does not offload the goods since his departure is imminent.
2. The grave. This is equal to a traveller who has stopped over for a short time for part of the night. He off loads only the necessary goods so that he may be a little at ease.
3. Resurrection. It is similar to a Haaji who has reached his final destination of Macca. Here he is inconvenienced by the large crowd and hordes of people.
4. Jannat or Jahannum. This is the desired and final abode of man. Just as a Haaji returns to his own home after Hajj, so too does man return to his final abode after the Plains of Resurrection.

If the Hajj is accepted then all the difficulties of the road become tolerable and easy; in fact, a pleasure. Otherwise, if one was unsuccessful, then the entire exercise was a waste and a burden. In the same way, when one enters Jannat, then all the difficulties of this world will be forgotten. In fact, when one sees the stages to which one is raised because of difficulties of the world, one would desire to return to the world and be put into more difficulties. The Jahannumi will forget all the ease and comforts of the world.

Unanimous answers from seven hundred Ulama

Hadhrat Shaqeeq Bin Ebrahim (rahmatullahi alaih) said, *"I have asked seven hundred Ulama five questions and their answers were unanimous.*

1. *Who is an intelligent person?* He who dislikes the world.
2. *Who is an understanding and intellectual person?* He who is not deceived by the world.
3. *Who is a wealthy person?* He who is pleased with the distribution of Allaah Ta`ala.
4. *Who is a Faqeeh?* He who does not ask for more (wealth or worldly possessions).
5. *Who is a miser?* He who does not give the Rights of Allaah Ta`ala from his wealth."

The Anger of Allaah Ta`ala on three

A Buzrug once said, *"Allaah Ta`ala becomes angry at three things of His slaves:*

1. *To fall short and be deficient in carrying out the Orders of Allaah Ta`ala.*
2. *To be displeased with the distribution of Allaah Ta`ala.*
3. *To be displeased with Allaah Ta`ala when one's desires are not fulfilled."*

The reason for cutting off the hands of a thief
The hand of a thief is cut if he steals anything to the value of ten Dirhams or more. Some Ulama have stated, *"It does not mean that the cutting of the hand of any Muslim can be equated to ten Dirhams. In fact, it means that the thief has misappropriated the trust and sanctity of another Muslim by stealing his wealth and he has displayed his displeasure at the distribution of Allaah Ta`ala, hence he has resorted to stealing."* [Faqeeh (rahmatullahi alaih)]

Twelve habits of the Ambiyaa (alaihi salaam)
Hadhrat Abu Darda (radhiallahu anhu) said, *"There were twelve noble habits of the Ambiyaa (alaihi salaam).*

1. *Yaqeen in the promise of Allaah Ta`ala*
2. *Independence from the things of people*
3. *Hatred for shaitaan*
4. *Opposition to base desires*
5. *Love and mercy for the creation of Allaah Ta`ala*
6. *Tolerance for distasteful and disliked things*
7. *Yaqeen in entry to Jannat*
8. *Humility to everyone*
9. *Not abandoning advice because of hatred and opposition*
10. *Not accumulating wealth. Whatever comes is distributed among the poor*
11. *Always remaining with wudhu*
12. *Pleasure at acquiring anything of the world and not being sad or grieved at the loss of anything."*

Ten specialities of the Zaahids (those who abstain from evil)
Some wise persons said, *"There are ten special qualities of the Zaahids.*

1. *Regarding as Waajib hatred for towards shaitaan*
2. *Not doing any action which may count against him on Qiyaamah*
3. *Being always prepared for death*
4. *Having love and enmity only for Allaah Ta`ala's pleasure*
5. *Being always engaged in enjoining good and forbidding from evil*
6. *Contemplating the creation of Allaah Ta`ala and taking lesson from them*
7. *Staying away from such things which are displeasing to Allaah Ta`ala*
8. *Never being unmindful of the Anger and Punishment of Allaah Ta`ala*
9. *Never losing hope in the Mercy of Allaah Ta`ala*
10. *Expressing happiness at acquiring any worldly thing and not being sad or grieved at the loss of anything."*

The faith of a true believer is such that he is not affected unduly by heat or cold, whereas the Munaafiq is affected by even the slightest heat or cold.

Believer and Munaafiq
The believer remains equally pleased with Allaah Ta`ala in good and constrained circumstances, health and sickness, ease and difficulty.

The Munaafiq is rebellious in good health and wealth and dejected in illness and poverty.

ADVICE AND WAARNING

The advice of Rasulullah (sallallahu alaihi wasallam)
Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports that once Nabi (sallallahu alaihi wasallam) gave a sermon from Asr until Maghrib. Some remembered (what he said) whilst others forgot. He said (something to this effect);

"People, this world appears very appealing and sweet. Allaah has sent you to the world as a test.
Open your ears and listen! Protect yourself from the world, especially women. People are of various types; some are born with Imaan, live in Imaan and die with Imaan. Some are born in Imaan, live with Imaan but die in kufr. There are some who are born in kufr, live in kufr but die in Imaan.

Listen! Anger is a spark of fire that flares in the heart of man. This is the reason why the eyes become red in anger and the veins in the neck enlarge. The person who is overcome with anger should sit or lie down. The best among you is the one whose anger comes after a while and cools off the fastest. It also a blessing if anger comes quickly and subsides just as fast. The worst is that one whose anger comes quickly and takes long to subside. Compared to him, the one whose anger takes time to flare and also cools down after some time is better.

Listen! The best trader is the one who is lenient in seeking payment and hasty in paying (labourers accounts,). The one who is soft in collecting and hard in paying is also a blessing, since he has one good quality and one evil. The worst and most evil is the one who is hard on collecting and paying. Compared to him, the one who is hard on collecting and soft on paying is better.

Look! On the Day of Qiyaamah every deceiver and fraudster will have a flag hoisted on him. The biggest fraud amongst you is the one who defrauds a just Muslim ruler.

Remember! The best Jihaad is to present the truth to an oppressive ruler.

Be warned! Do not cease declaring the Haqq out of fear of annoying or opposing people."

When the sun started setting, he (sallallahu alaihi wasallam) said, "*Compared to what has already transpired of this world, only that much of it is left as what it takes for the sun to set."*

The deciding factor will be one's final moments
During the expedition of Hunain, Nabi (sallallahu alaihi wasallam) said of a person (who claimed to be a Muslim) that he is a Jahannumi.
When the battle began then this person also, like the rest of the believers, got into the thick of the battle and fought the kuffaar. Someone came to Nabi (sallallahu alaihi wasallam) and told him of this situation, yet Nabi (sallallahu alaihi wasallam) maintained what he had said previously. Some were perplexed and astonished, nevertheless, they went in search of him. When they found him he was badly wounded and he could not bear the pain, so he struck his own neck and died. Some terrible and most inappropriate words emanated from his lips. Upon hearing this, the onlookers were awestruck and they reported the matter to Nabi (sallallahu alaihi

wasallam), who commented, *"Make an announcement to the people that only true believers will enter Jannat and that the deciding factor will be their final moments. An abundance of Salaat, etc. are of no consequence. The actual thing is Imaan."*

We should constantly safeguard our Imaan and make fervent dua for a good ending. Without the assistance of Allaah Ta`ala, this is not possible. The following dua from the Qur`aan Majeed is appropriate for this:

"O Allaah Ta`ala! Do not waver our hearts after You've guided us. Bestow us with Mercy from Yourself, indeed You are the Bestower."

The greatest danger

Hadhrat Yahya Bin Ma`aaz Raazi (rahmatullahi alaih) often used to say, *"O my Allaah! The best and most delightful thing is that You had bestowed Imaan, and the most fearful and dreaded thing is that this Imaan is not snatched away during the final moments."*

Most fortunate is that person in whose heart lies this fear and pleasure. We must hope that our death is with our Imaan intact.

The fear of Imaan being snatched

Someone once asked Hadhrat Hakeem Abul Qaasim Samarqandi (rahmatullahi alaih), *"Is there any such sin in which lies the fear of Imaan being snatched away (because of it)?"* He replied, *"There are three such sins. (1) Not making Shukr to Allaah Ta`ala for the great bounty of Imaan, (2) Not having the fear of Imaan being snatched away from the heart, and (3) Oppression of Muslims."*

MERCY AND COMPASSION

A noteworthy sermon

Hadhrat Aishah (radhiallahu anha) reports that a Jewish woman once came in the presence of Nabi (sallallahu alaihi wasallam), and instead of saying *"Assalaamualaikum"*, she said *"Asaamualaikum"(A curse which means –death to you)*. In reply, Nabi (sallallahu alaihi wasallam) said, *"Wa Alaikum" (And to you also).*

Hadhrat Aishah (radhiallahu anha) could not contain herself and exclaimed, *"Wa Alaikumus Saam Wa La`nah" (Death and curses to you).*
Rasulullah (sallallahu alaihi wasallam) reprimanded her, saying, *"Aishah, you have given a very stern reply. Allaah loves softness in everything."*

Hadhrat Aishah (radhiallahu anha) said, *"O Rasulullah (sallallahu alaihi wasallam), did you not hear the words of this miscreant?"*
Nabi (sallallahu alaihi wasallam) said, *"And did you not hear my reply? I had returned her words upon her in a subtle (nice) way."*

Softness

Nabi (sallallahu alaihi wasallam) said, *"Whosoever acquires a part of softness has acquired all the goodness of this world and the Aakhirah; and whosoever is deprived*

of it, it is as though he is deprived of all goodness." [Qaasim reports from Hadhrat Aishah (radhiallahu anha)]

The sayings of Nabi (sallallahu alaihi wasallam)

1. Nabi (sallallahu alaihi wasallam) said that the greatest thing of intelligence after Imaan is to love people and to be polite and courteous.
2. Those who make Mashwera (consult with each other) are never unproductive or useless and those who do not make Mashwera are never successful.
3. When Allaah Ta`ala desires to destroy someone, then he leaves that person to continue with his self-opinionated attitude.
4. Those who do good work in this work would also be in good condition in the Aakhirah and those who do evil are counted amongst the evil. [Hadhrat Sa`eed Bin Musayyib (radhiallahu anhu)]
5. Allaah Ta`ala is Compassionate and He loves His slaves to be likewise. There are great benefits that are in store for the compassionate ones and the stern natured will be deprived of it. Allaah confers Mercy on that household whose inhabitants are compassionate.

   There is no better character than to be soft-natured and no worse trait than to be hard and stern. If soft-nature and hard-nature were to be given a form, then there would be nothing more beautiful than soft-nature and nothing more ugly than a hard-nature. [*Hadhrat Aishah (radhiallahu anha)]*

Rasulullah's (sallallahu alaihi wasallam) final sermon

After praising Allaah Ta`ala, he (sallallahu alaihi wasallam) said, *"I am Muhammad Bin Abdillah Bin Abdil Mutallib, Bin Haashim Arabi Makki. No prophet will come after me. People! I am ill and very soon I am to depart from this world. The desire and enthusiasm to meet Allaah Ta`ala burns in me. However, separation from the Ummat saddens me. I do not know what the condition will be after me. O Allaah Ta`ala, save this Ummat from all Fitnahs and keep them always on the Straight Path. People! Listen attentively to this final sermon of mine, so that you may preserve it and convey to those who are not present. After today, you will probably not get another opportunity to listen to me.*

People! Allaah has outlined Halaal, Haraam, good and evil in His Kitaab. Understand the Halaal of the Qur`aan as Halaal and the Haraam as Haraam. Practise the injunctions of the Qur`aan and take lesson from its narratives."

Thereafter he lifted his head skywards and said, *"O Allaah! You are witness that I have conveyed Your Message to Your slaves. People! Save yourselves from deviation, as a matter of fact, even from envisaging or inclining towards it, otherwise you will draw closer to Jahannum and further from Allaah Ta`ala and Jannat. Always remain close to the Jamaat of Haqq. Those who separate from the Jamaat of Haqq are making their way into Jahannum. O Allaah Ta`ala! You remain as witness that I have conveyed the entire Message.*

People! Fear Allaah Ta`ala with regard to Deen and trusts. Consider your slaves. Feed them what you eat yourself and clothe them with what you clothe yourself. Do not burden them with more work than they can bear. They are also made of blood and flesh like you. Know! If anyone commits any excess on

his slave, then on the Day of Qiyaamah, I will be a witness against him (the transgressor).
Fear Allaah Ta`ala also with regard to women. Pay them their Mehr and do not oppress them, otherwise on the Day of Qiyaamah you will be deprived of your good deeds. Obey your leaders and rulers and never disobey them, even though your leader may be an Abyssinian slave. Obedience to the (just Muslim) ruler is like obedience to me and obedience to me is in reality obedience to Allaah Ta`ala. Similarly, disobedience to the ruler is like disobedience to me and disobedience to me is in reality disobedience to Allaah Ta`ala. Be warned! Never rebel against them or be treacherous to them.
People! Have love for my family, the Huffaaz, Qurraa and Ulama-e-Haqq. Never bear malice or jealousy against them. Do not chastise or malign them. Love for them is love for me and love for me is in reality love for Allaah Ta`ala. Hatred for them is hatred for me and hatred for me is in reality hatred for Allaah Ta`ala.
Be warned! I have dilated point by point to you. (To practice thereupon is your duty).

People! Diligently observe the five times daily Salaat. Properly fulfil the conditions of Wudhu and Salaat. Pay the Zakaat on your wealth with regularity, otherwise your Salaat will be rejected. Allaah has ordained the hajj on every (financially) able person. If the opportunity for Hajj arises and one does not carry it out, then there is no guarantee, and one may die as a Christian or a Jew. Also, such a person will be deprived of my intercession and he will not be given a drink from the Howdh-e-Kauther.

Be warned! I have made you aware of everything.
People! On the Day of Qiyaamah, you will be gathered on a barren Plain. That day will be very frightening and fearsome. On that Day neither will wealth nor children avail you. On that day only that person will be exonerated who reaches there with a clear heart (free from Kufr and Shirk). Look! I have conveyed every message to you. Safeguard your tongue. Accustom your eyes to crying. Inculcate and imbibe unto your hearts humility and humbleness. Do not make your bodies accustomed to ease and comfort. Tolerate and bear with patience any difficulty encountered for the Deen of Allaah Ta`ala. Continue making Jihaad against the enemies of Islaam. Keep your Imaan pure and sincere. Continue advising your brothers. Do not be jealous of one another, otherwise your good deeds will be spoiled. Do not backbite one another, otherwise you will be destroyed. Know! I have explained everything openly. Make an effort to free and setting free prisoners. Make an effort to carry out good actions. Do not oppress or be excessive upon anyone, otherwise know that Allaah Ta`ala comes to the aid of the oppressed. He is the One Who will take account of all of you and to Him you will all return. Never be pleased or content with sin and disobedience. Listen attentively! He who does good will benefit for himself and he who does evil will bear the consequences of it as well. Allaah Ta`ala never oppresses His slaves at all.

Fear the Day of Qiyaamah. The Day when every soul will have to render a full account of all its doings. There will be no oppression on anyone (on that Day).

I am soon to depart from the temporary abode. This illness is an indication of that. I am handing over your Deen and trust to Allaah Ta`ala. May peace descend on my companions and the entire Ummat. Assalaamualaikum Wa Rahmatullahi Wabarakaatuhu."

Nabi (sallallahu alaihi wasallam) thereafter alighted from the Mimbar (for the last time) and entered his blessed quarters.

THE MORNING AND EVENING OF A BELIEVER

Hadhrat Abdullah Bin Umar (radhiallahu anhu) said to Hadhrat Mujaahid (rahmatullahi alaih), *"Mujaahid, do not worry about morning in the evening or evening in the morning. Do something during life before death and in good health before illness, for you know not that tomorrow among whom you will be counted (amongst the dead or living)"*

The intention of morning

It is the statement of some Buzrug, *"Upon awakening in the morning, make the intention of four things:*

1. *To fulfil the Faraaidh of Allaah Ta`ala.*
2. *To abstain from the prohibitions*
3. *To be just in all matters between yourself and Allaah Ta`ala*
4. *To rectify the matters between yourself and your enemies*

If anyone makes these intentions a habit, then there is hope that he will be counted amongst the successful ones."

The method of sleeping and waking up

Someone once asked a Buzrug, *"How should one awaken from the bed in the morning?"*

He replied, *"First ask the method of sleeping!"*

He then said, *"It is not appropriate that a person goes to sleep without having contemplated over four things: (1) 'Is there anyone who has a right over me?' – If there is, then either fulfil it or seek forgiveness. (2) 'Is there any Faraaidh of Allah Ta`ala which is still left for me to fulfil?' – If there is, then fulfil it immediately. (3) Prior to sleeping repent for every sin. (4) Complete a will and leave it at your side. (One knows not whether this is the final sleep or not)."*

A Buzrug once said, *"Man usually awakens in the morning with three things in mind, (1) Some awaken with the concern for wealth, (2) Some with the desire to sin, (3) And Some awaken in search of the Right Path."*

1. Those who awaken with wealth on their mind should have this Yaqeen that he will never get more than his apportioned sustenance regardless of whatever efforts he makes.
2. The one who awakens with the desire to sin will never be saved from disgrace and shame.
3. He who awakens seeking the Right Path will attain both the Right Path and sustenance from Allaah Ta`ala.

A Buzrug once said, *"Every person must have two concerns upon awakening; peace and fear."*

He should be at ease and at peace that the promised sustenance from Allaah Ta`ala will come his way.
He should fear that he should never forgo any injunction of Allaah Ta`ala.
Those who do this will be blessed with two bounties:

1. Contentment (He is contented with whatever he has by making Shukr and Sabr).
2. The sweetness of Obedience and Ibaadat.

Someone asked Ibn Khaisam (rahmatullahi alaih), *"What do you do in the mornings?"* He replied, *"I awaken with weakness, partake of my apportioned sustenance and count the hours to death."*

Someone asked the same question of Hadhrat Maalik Bin Dinaar (rahmatullahi alaih), who answered, *"What can be said of the morning of that person who is about to move from one house to another, and he knows not whether the second abode will be Jannat or Jahannum?"*

Hadhrat Aamir Bin Qais (rahmatullahi alaih) said, "*I awaken in the mornings holding the burden of sin on the one side and the bounties of Allaah Ta`ala on the other. I do not know whether my Ibaadat will compensate for my sins or be enough Shukr for all the bounties."*

TAHAARAT AND CLEANLINESS

Ten benefits of the Miswaak

1. It cleans the mouth
2. It is a means to gain pleasure of Allaah Ta`ala
3. It keeps the angels happy
4. It strengthens the eyesight
5. It assists in the digestion of food
6. It removes bile
7. It increases and enhances the reward of Salaat
8. It strengthens the gums
9. It removes odours from the mouth
10. It sweetens the mouth *[Hadith]*

Five natural traits

Nabi (sallallahu alaihi wasallam) said that five things are natural traits in man:

1. Clipping one's nails
2. Trimming the moustache
3. Removing hair below the navel
4. Removing hair from the armpits
5. To use the Miswaak.

Nabi (sallallahu alaihi wasallam) was in the habit of using the Miswaak so regularly that there was sometimes a fear of injuring his gums.

He would say, *“O Muslims! It is necessary for you to bath, use Miswaak and apply scent on a Friday (especially).”*

He said, *“Cutting the nails on a Friday removes illnesses (some have said that he will not be afflicted with leprosy).”*

On the night of Me`raj, when Nabi (sallallahu alaihi wasallam) met with the Hoors, they entreated him, *“O Rasulullah (sallallahu alaihi wasallam)! Enjoin and emphasise the importance of Miswaak to your Ummat. Our beauty is increased because of its use.”*

Limits
Nabi (sallallahu alaihi wasallam) said, *“Do not delay in removing the hairs below your navel for more than 40 days. (This is the maximum limit. It is preferable to remove them every Friday).”*

Clip your nails every Friday and keep your faces clean. This is the path of the Qur`aan Majeed.

Hadhrat Ebrahim (alaihi salaam) was ordered to do ten things:
1. Trimming the moustache
2. Gargling
3. Pouring water into the nostrils
4. Using the Miswaak
5. Parting the hair (making a path)
6. Clipping the nails
7. Making circumcision
8. Removing the hair in the armpit
9. Removing hair below the navel
10. Making Istinjaa with water.

Wiping out sin’s
Nabi (sallallahu alaihi wasallam) said that four things wipe out sins:
1. Making complete and perfect wudhu in winter
2. Adopting patience at distasteful things
3. Frequenting the Musaajid
4. To await the next Salaat after the previous one. *[Hadhrat Abu Hurairah (radhiallahu anhu)]*

The prescription for a magnanimous sustenance
Hadhrat Abdullah Bin Salaam (radhiallahu anhu) said, *“I have read in some Divine Scripture that always remaining in the state of wudhu, not socialising with women and not accumulating wealth in illegal (Haraam) ways are the means to increase in one’s sustenance.”*

It does not necessarily mean that one will receive more wealth. Rather it means that one will find more peace and contentment in one’s wealth, which is the essence of wealth. In fact, such peace and contentment is not experienced by many kings , rulers and leaders.

Sleeping with wudhu
Hadhrat Abu Hurairah (radhiallahu anhu) said, *"An angel remains with that person who sleeps with wudhu and dons clean clothing. Whenever his eyes open at night, this angels makes a dua of forgiveness for him."*

The sign of a believer
Hadhrat Thaubaan (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam), *"People! Remain steadfast on Imaan. You will never be able to enumerate the reward you receive for it. Remember, the highest and most virtuous act is Salaat. It is a hallmark of a believer to be in a constant state of wudhu."*

Wudhu makes one dignified
Hadhrat Faqeeh (rahmatullahi alaih) reports from his father that once Hadhrat Umar (radhiallahu anhu) sent someone to Egypt to purchase cloth for the (Ghilaaf/covering) Kaabah. Whilst passing the country of Shaam, he passed by the Ibaadat-Khana of a monk. This Sahaabi (radhiallahu anhu) stopped to meet him. He knocked on the door and after quite some time, the door was opened and he met the monk. He enquired from the monk the reason for the delay in opening the door, whereupon he answered, *"When we saw you approaching from afar, such a sensation overcame us as though some king was approaching. Hence we became fearful and rushed to make wudhu and perform Salaat. Only thereafter did we open the door."*

Allaah Ta`ala said to Hadhrat Moosa (alaihi salaam*), "If you fear any king, then make wudhu and let your entire household also make wudhu. The person in the state of wudhu is under My protection."*

The blessings of being in the (continuous) state of wudhu
Nabi (sallallahu alaihi wasallam) asked Hadhrat Bilaal (radhiallahu anhu), *"Bilaal! What action do you carry out because I have heard your footsteps in Jannat?"* He replied, *"I always remain in the state of wudhu and whenever I need to renew my wudhu, I perform two Rakaats Tahayyatul Wudhu."*

SANCTITY OF THE MUSAAJID

The right of the Musjid
One should endeavour to read two Rakaats of Tahiyyatul Musjid upon entering the Musjid, before sitting down. (This is the right of the Musjid) [Hadith].

If the time is short and one is only able to perform the Sunnats, then one should make the intention for Tahiyyatul Musjid also and one will receive that reward. This is provided one begins the Salaat immediately upon entering and before sitting down. Some people first sit down upon entering the Musjid and then they perform their Sunnats. In this way the Tahiyyatul Musjid is not fulfilled. This instruction is valid only for those times wherein it is not Makrooh to perform Nafl Salaats. Tahiyyatul Musjid is not read after Asr, before Fajr and during zenith (midday).

The letter of Hadhrat Abu Darda to Hadhrat Salmaan Farsi (radhiallahu anhuma)

Hadhrat Abu Darda (radhiallahu anhu) had come to find out that Hadhrat Salmaan Farsi (radhiallahu anhu) had purchased a slave. In anger he wrote him a letter. The essence of the content is as follows:

"Brother, make time for Ibaadat before such a calamity overwhelms you where you will not be able to make any Ibaadat. Understand this invitation of your Muslim brother as a blessing. Have mercy on the orphans and pass your hand over their heads with compassion. Feed them also with your food. This will soften your heart and your needs will be fulfilled. Once, in my presence, a person complained to Nabi (sallallahu alaihi wasallam) about hardheartedness. Nabi (sallallahu alaihi wasallam) advised that mercy be shown to orphans and that the hand be passed over their heads with compassion. Allow them to partake of your meals. This will soften your heart and your needs will be fulfilled.
Brother, make the Musjid your home. Rasulullah (sallallahu alaihi wasallam) said, 'The Musjid is the home of the pious.' Allaah has taken the responsibility of ease and mercy and the easy crossing of the Pul Siraat and safeguarding from The Fire for such people."

Make the Musjid your home
Hadhrat Hakam Bin Umair (radhiallahu anhu) said, *"Live in the world as a guest. Make the Musjid your homes. Develop softness in the hearts. Accustom yourself to contemplation and crying and do not allow your desires and whims to overtake you."*

Hadhrat Qataadah (radhiallahu anhu) said, *"A believer should only look towards three places: (1) In the Musaajid, (2) In his own home or (3) to such an occupation wherefrom he cannot save himself."*

The sanctity of the Musjid
Hadhrat Halaf Bin Ayyub (rahmatullahi alaih) was sitting in the Musjid, when his slave came in to enquir about something. He went out of the Musjid and gave him a reply. People asked, *"Hadhrat, why did you go outside just to give him an answer?"* He replied, *"For so many years I have never made worldly conversation in the Musjid. This slave came to enquire something worldly from me."*
(Such precaution is unfathomable nowadays!)

It has been said about a certain Zaahid (one who abstains from all evil) that he never in his entire life leaned against something or stretched out his feet in a Musjid.

Five important things
A Buzrug once said, *"Every man must become accustomed to five things.*

1. *Paying particular attention to Salaat with Jamaat*
2. *Following the Sunnats*
3. *Keeping the Musjid inhabited*
4. *Making Tilaawat of Qur`aan Majeed*
5. *Engaging in Jihaad in the Path of Allaah Ta`ala."*

Three forts of a believer
Hadhrat Hasan Bin Ali (radhiallahu anhu) said, *"Three people are close to Allaah Ta`ala.*

(1) That person who goes to Musjid solely for the Pleasure of Allaah Ta`ala remains the guest of Allaah Ta`ala until his return.
(2) He who emerges in order to meet his fellow Muslim brothers is likened to having emerged to meet Allaah Ta`ala, and
(3) Those who perform Hajj and Umrah are in the Jamaat of Allaah Ta`ala until their return."

Someone said, *"A believer has three forts that protect him:*

1. *The Musjid,*
2. *Thikrullaah, and*
3. *Tilaawat of Qur`aan-e-Paak"*

The status of the Musjid
Hadhrat Hasan Basri (rahmatullahi alaih) said, *"The dirt which collects from sweeping the Musjid is the Mehr of the Hoors of Jannat."*

Hadhrat Anas Bin Maalik (radhiallahu anhu) said, *"For the person who lights a lamp in the Musjid, the angels make dua for his forgiveness as long as he remains in the Musjid."*

Hadhrat Umar (radhiallahu anhu) said, *"The Musjid is the House of Allaah Ta`ala. The one who performs Salaat there in it, is as though he has come to visit Allaah Ta`ala. Allaah entertains the one who performs Salaat (in His Houses)."*

The etiquettes of the Musjid
Hadhrat Faqeeh (rahmatullahi alaih) said, *"There are fifteen etiquettes of a Musjid:*

1. *Make Salaam upon entering (On condition that there is someone in the Musjid and they are not engaged in Salaat, Tilaawat or Thikr). If there is no one in the Musjid, then make Salaam as follows: 'As Salaamu Alaina Mir Rabbina Wa Ala Ibaadillaahis Saaliheen'*
2. *Perform two Rakaats Salaat before sitting down (if it is not Makrooh times)*
3. *Do not indulge in trade in the Musjid (buying or selling)*
4. *Never engage in fighting and arguing in the Musjid*
5. *Never seek (announce) lost items in the Musjid*
6. *Never raise your voice, except to make the Thikr of Allaah Ta`ala (giving of a Bayaan, teaching, etc)*
7. *Never indulge in worldly conversation*
8. *Do not fight over (seating) place*
9. *Do make the place for one sitting beside you*
10. *Never cross in front of one engaged in Salaat*
11. *Never spit in the Musjid*
12. *Never crack your fingers in the Musjid*
13. *Keep the Musjid clean*
14. *Do not allow insane persons and small children of little understanding into the Musjid*
15. *Engage in as much remembrance of Allaah Ta`ala as you can in the Musjid."*

Hadhrat Hasan (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that a time will dawn when people will engage in worldly conversation in the Musaajid. Allaah Ta`ala cares not in the least for such people, hence never sit with them.

Hadhrat Ali (radhiallahu anhu) said,*"A time will come when only the name of Islaam will remain, the Qur`aan Majeed will be a mere custom and the Musaajid will be adorned and decorated, but empty of the remembrance of Allaah Ta`ala. The Ulama at that time will be the worst of people. Fitnah will begin from them and return upon them."*

[All these things can be witnessed in our times. May Allaah Ta`ala have mercy upon us].

ATHAAN

Jannat for Athaan
Someone asked Rasulullah (sallallahu alaihi wasallam), *"Show us such an action which will grant entrance into Jannat."* Nabi (sallallahu alaihi wasallam) said: *"Become the Muazzin (one who calls out the Athaan) of your tribe."*
He asked,*"If this is not possible, then?"* Nabi (sallallahu alaihi wasallam) replied, *"Become the Imaam."* He then asked: *"And if this is also not possible,?"* Nabi (sallallahu alaihi wasallam) said, *"Be constant in performing Salaat in the first saff."* [Faqeeh (rahmatullahi alaih)]

Statements of Nabi (sallallahu alaihi wasallam)
Hadhrat Khaula Binti Al Hakam (radhiallahu anha) reports from Nabi (sallallahu alaihi wasallam) that the sick person is the guest of Allaah Ta`ala during his illness. He daily receives the reward equal to that of seventeen Martyrs. If he recuperates and recovers, then his sins are forgiven and he becomes as though he had just been born. If he passes away, then he is granted Jannat. The Muazzin is Allaah Ta`ala's doorkeeper. He receives immense reward for every Athaan provided that he gives Athaan only for the Pleasure of Allaah Ta`ala. The Imaam is the deputy of Allaah Ta`ala (on similar condition as above). He receives the reward equal to the Siddiqeen (truthful ones). The Aalim is the representative of Allaah Ta`ala. He receives one Noor (light) and the reward of thousand years of Ibaadat for every Hadith provided, of course, that he is truly an Aalim who practises his knowledge).
The Taalib-e-Ilm (Seeker of knowledge) is the servant, whose reward is nothing but Jannat. Wherever the voice of the Muazzin reaches, everything that hears his voice will be a witness in his favour. *[Hadhrat Abu Sa`eed Khudri (radhiallahu anhu)]*

It is for this reason that some Buzrugs have said, *"The Athaan should be given really loudly, especially in a jungle."*

The enthusiasm among the Sahaabah-e-Kiraam (radhiallahu anhum) for Athaan
Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) and Hadhrat Sa`eed Bin Abi Waqqaas (radhiallahu anhu) used to say, *"If you become a Muazzin, then it matters not whether you are unable to join in for Jihaad because of it."*

Hadhrat Umar (radhiallahu anhu) said, *"If I were a Muazzin, and because of this (responsibility), I was unable to perform Nafl Hajj or Umrah, then it would not matter to me."*

Hadhrat Ali (radhiallahu anhu) said, *"It grieves me that I did not ask Rasulullah (sallallahu alaihi wasallam) permission to make Hasan and Hussein Muazzins."*

The qualities of an Imaam and Muazzin

Hadhrat Faqeeh (rahmatullahi alaih) said, *"A Muazzin should possess ten qualities in order to benefit from the virtues of giving Athaan:*

1. *He must be aware of the times of Salaat (so that he may make the Athaan at the correct times.)*
2. *He must safeguard his voice and throat (so that the Athaan is heard properly and reaches far.)*
3. *He should not be offended or enraged when someone gives the Athaan in his absence. (This is bad a trait.)*
4. *He should give the Athaan in a melodious and correct way (The tajweed and words must be clear.)*
5. *He gives Athaan with the intention of reward (Not as a paid job or to impress the people)*
6. *He enjoins good and forbids evil.*
7. *He should wait for the Imaam as long as the people are not inconvenienced (The Imaam should also not unnecessarily delay.)*
8. *He is not displeased and upset if someone takes his place in the Musjid. (There is no specific place for the Muazzin. He can give Takbeer from the right, left or the centre)*
9. *He should not perform any (over) long Salaat between the Athaan and Jamaat (so people have to wait for him)*
10. *He sees to the cleanliness of the Musjid. (This is among the Faraaidh of the Muazzin.)*

Similarly, there are also ten qualities for an Imaam, so that his and the followers' Salaats are complete and perfect:

1. *He recites the Qur`aan Majeed with proper Tajweed and he must be acquainted with the Masaa`il (of Salaat). (Without this the Salaat is incomplete, and at times it is not accepted at all!)*
2. *He must make the Takbeers for the various postures clearly (so that there is no confusion among the musallis)*
3. *He must make the Ruku and Sujood properly (Otherwise Salaat will be incomplete)*
4. *He must abstain from Haraam and doubtful things. (Imaamat is not a trivial matter, it is a very sanctified position)*
5. *His body and clothes must be Paak (so that no offence is given to the followers)*
6. *He should not prolong the recitation against the wishes of the people. (It should be so long as not to cause inconvenience and it must be according to the Sunnat)*
7. *He should not be proud or boastful about his Imaamat.*

8. *He should ask Allah for forgiveness before starting with the Salaat (This is only possible if the Imaam is ready from before time for Salaat. It is difficult to do if he comes running.)*
9. *He must make intention for the followers when making salaam (On the right side for the people sitting on the right and likewise for the left side.)*
10. *If any poor traveller comes to the Musjid, the Imaam must enquire about his well-being (This is the responsibility of the Imaam)."*

Jannat is guaranteed for five persons

Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that he gives guarantee of Jannat to five persons:

1. The wife who is obedient and dutiful to her husband
2. One who is obedient to his parents
3. One who dies on route to Makkah
4. One who has exemplary character
5. That person who gives Athaan in the Musjid for the Pleasure of Allaah Ta`ala.

Three fortunate ones and five unfortunate ones

Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that three persons will be on mounds of musk on the Day of Qiyaamah and they will be saved from the fear of that Day.

1. That Imaam whose followers are pleased and happy with him
2. That Muazzin who gives Athaan five times a day for the Pleasure of Allaah Ta`ala
3. That slave who, together with being obedient to his Master Allaah Ta`ala, is also obedient to his worldly master.

The following five persons are unfortunate.

1. The wife who is disobedient to her husband
2. That slave who rebelliously runs away from his master
3. That Muslim who cuts ties with his fellow Muslim brothers for three days or more (without a valid Shar`i reason)
4. An alcoholic
5. That Imaam whose followers are displeased with him.

SALAAT

Statements of Nabi (sallallahu alaihi wasallam)

1. That person who is punctual with Jamaat for forty days such that he does not miss a single Rakaat will be saved from Nifaaq (hypocrisy) and Jahannum
2. For the one who performs wudhu and Salaat with proper diligence and observance, his Salaat will make dua for him: 'Just as you had diligently observed and safeguarded me, may Allaah Ta`ala safeguard you as well.' And then that Salaat goes to the Arsh of Allaah Ta`ala and intercedes on behalf of its reader. He who does not read Salaat properly, his Salaat curses him: 'May Allaah Ta`ala destroy you just as you have destroyed me.' And then this Salaat is bundled like a tattered cloth and flung into the reader's face.
3. The worst thief is he who steals in his Salaat, i.e. he does not properly adhere to the postures of the Salaat.

4. Two Salaats, particularly, are heavy for the Munaafiq (hypocrite): Esha and Fajr. If they knew its value and rewards, then they would come to the Musjid most regularly.
5. Salaat is the means of acquiring Allaah Ta`ala's Pleasure and the love of the angels. It is the Sunnat of the Prophets (alaihimus salaam), the light of recognition, the foundation of Imaan, a lamp and companion in the grave, a bed of comfort, an answer to Munkar and Nakeer, shade on the Plains of Resurrection, a crown for the head, clothes for the body, light for the Road, shield from Jahannum, proof to Allaah Ta`ala of one's Imaan, weight on the Scale of Deeds and a key to Jannat. In Salaat, Tasbeeh, Tahmeed, Taqdees, Ta`zeem, Qiraat and dua are found, hence the best and most virtuous Ibaadat is to perform Salaat at the prescribed times.
6. The angels surround the one who is performing Salaat, mercy descends upon him from the heavens and an angel calls out for him with such sweetness that if he were to hear it, he would never stop his Salaat. [Hasan Basri (rahmatullahi alaih)]
7. Nabi (sallallahu alaihi wasallam) said to his uncle Hadhrat Abbaas (radhiallahu anhu) that if it is possible then everyday, or else once a week, and if this is difficult then once a month, and if this too is difficult then once a year he should perform Salaatut Tasbeeh. If sins are as much as a heap of sand, then they will be forgiven. [Hadhrat Abu Raafi` (radhiallahu anhu)]
8. The reward of two Rakaats Nafl Salaat is more than two large mountains. [Hadhrat Ka`ab Ahbaar (radhiallahu anhu)]. What then can be said of Fardh Salaat?
9. Perform your Nafl Salaats at home. Do not make your homes graveyards. [Hadhrat Zaid Bin Khaalid AlJohni (radhiallahu anhu)]
10. The performance of Nafl Salaat at home is as virtuous as performing Fardh Salaat in the Musjid. [Hadhrat Samura Bin Jundub (radhiallahu anhu)]
11. That person who performs twenty Rakaats between Maghrib and Esha, Allaah Ta`ala will safeguard him and his family. [Hadhrat Abu Hurairah (radhiallahu anhu)]
12. That person who remains in the Musjid after Fajr until Sunrise and performs two Rakaats (Ishraaq) Salaat and then leaves, the Salaat will form a barrier against the Fire of Jahannum.
13. The person who performs two Rakaats Chasht Salaat is not considered careless and unwary. The one who performs four Rakaats is regarded as one constantly engaged in Ibaadat. The one who performs six Rakaats will be saved from sins on that day. The one who performs eight Rakaats will be counted amongst the contented ones and a house will be built for the one who performs twelve Rakaats. [Hadhrat Abu Hurairah (radhiallahu anhu)]
14. The person who regularly performs Salaat knocks at the King's (Allaah Ta`ala's) Door. If one keeps on knocking, then the door will certainly open up. It is not possible for the Generous King to turn a beggar away and not open the Door. [Hadhrat Ibn Mas`ood (radhiallahu anhu)]
15. The Salaat performed in the dead of night compared to that performed during the day is like the difference between the virtue of giving concealed charity and open charity.
16. That portion of the earth on which Salaat is performed boasts over the other portions. If a person intends performing Salaat in any part of a jungle, then that part is beautified. [Hadhrat Anas Bin Maalik (radhiallahu anhu)]

17. Allaah Ta`ala loves three person the most. The one who (is alone and) gives Athaan in a desolate jungle and performs Salaat, the one who performs Salaat in the dead of night and that person who when all his companions have retreated still stands firm against the enemy on the plains of Jihaad, until he is martyred.
18. Salaat is like a scale. Whoever weighs properly (performs his Salaat in the correct manner) will receive a full reward. As for the one who weighs less, you are well aware what warnings the Qur`aan Majeed has sounded against this? [Hadhrat Salmaan Farsi (rahmatullahi alaih)]
19. That Salaat which does not instil goodness in the reader or eradicate his evils, (is such a Salaat which) instead of bringing him closer to Allaah Ta`ala, takes him further away. [Hadhrat Ibn Mas`ood (radhiallahu anhu)]
20. He whose attention wonders in Salaat his Salaat is not complete, rather it is deficient. [Hadhrat Hakam Bin Uyainah (radhiallahu anhu)]

Hadhrat Ibn Mas`ood (radhiallahu anhu) said, *"If you wish meeting with your Rabb in the state of Imaan, then make it a habit to perform your five times daily Salaat.*

If you abandon the Musjid and become accustomed to performing your Salaat at home, then know that you have left the Path of Rasulullah (sallallahu alaihi wasallam).

There was a time when, besides a declared and open Munaafiq, none other had the courage to leave out Salaat with Jamaat.

Those that were excused (because of some ailment) we would carry them between two persons and bring them to Salaat.

Those who come towards the Musjid for Salaat receive one reward for every step taken and one sin is removed."

Hadhrat Hasan (radhiallahu anhu) said, *"The one who is humble and submissive during good times will be saved from calamities and difficulties. And if, Allaah Ta`ala forbid, if he is faced with any calamity, then Allaah Ta`ala comes to his assistance. Salaat is the best way of creating the qualities of humility and submission."*

Hadhrat Ibn Sireen (rahmatullahi alaih) said, *"If on the Day of Qiyaamah I am given the choice of either performing Salaat or entrance into Jannat I would opt for two Rakaats Salaat, since entrance into Jannat is for my personal pleasure, whereas Salaat is for the pleasure of my Rabb."*

Hadhrat Daniaal (alaihi salaam), praising the Ummat of Nabi (sallallahu alaihi wasallam) said, *"The people of that Ummat perform such Salaat, that if the nation of Nooh had performed the like thereof they would never have drowned. If the nation of Aad performed such Salaat, they would not have been punished and the nation of Thamud would not have been destroyed by the scream."*

Hadhrat Qataadah (radhiallahu anhu) said, *"Continue performing your Salaat. It is (creates) excellent character in a believer."*

A Buzrug once mentioned, *"The special performers of Salaat enter into Salaat with respect, Yaqeen and fear of Allaah Ta`ala, and they return from it with the fear of non-acceptance. The normal performer of Salaat enters into his Salaat with carelessness, ignorance and stray thoughts and they return (after having performed Salaat) without any fears."*

Four are hidden in four

Some Buzrugs have mentioned, "*Four things are hidden in four, and found in four places:*

1. *The Pleasure of Allaah Ta`ala. This is hidden in the obedience of Allaah Ta`ala and is found in generous people.*
2. *The displeasure of Allaah Ta`ala. This is hidden in sin and found amongst the misers*
3. *Abundance of sustenance. This is hidden in virtues and good actions and is found in the homes of the performers of Salaat*
4. *Constrained conditions. This is hidden in disobedience and is found amongst the non-performers of Salaat."*

Six against six

A Buzrug once mentioned, *"When the people become involved in six things, then you should turn your attention to another six things.*

1. *When the people become involved in many sinful deeds then you should make an effort to perfect your own actions.*
2. *When the people run after virtues (rewards of deeds), then you should turn your attention to fulfilling your Faraaidh.*
3. *When the people become involved in external reformation, then you should make an effort at internal reformation.*
4. *When the people become engrossed in working for this world, then you should decorate your Aakhirah*
5. *When the people seek out the faults of others, then you should search for your own faults.*
6. *When the people start seeking the happiness and pleasure of the people, then you should make a concerted effort to seek the Pleasure of the Creator."*

FASTING

Hadhrat Umar (radhiallahu anhu) used to say at the dawning of Ramadhaan, *"Welcome, this is the month of forgiveness of our sins. Ramadhaan is only goodness and goodness. Fasting during the day and Taraaweeh at nights. To spend in it is like spending in Jihaad."* [Hadhrat Faqeeh (rahmatullahi alaih)]

Nabi (sallallahu alaihi wasallam) delivered a sermon at the end of Shabaan, *"A very blessed month is coming. In it is one night which is more virtuous than a thousand months. In it (this month) the fasting is Fardh and Taraaweeh Sunnat. In it the reward of a Nafl is equal to a Fardh (of normal times) and the reward of a Fardh is multiplied seventy times. This is a month of patience and sympathy. The sustenance of a believer is increased in this month. To give Iftaar to a fasting person is a means of all one's sins being forgiven, and receiving the reward of freeing a slave. It is not*

necessary to have many things at Iftaar. In fact, even one sip of milk, water or a piece of date warrants the same reward. The sins of one who feeds a fasting person to his fill will be forgiven, and on the Day of Qiyaamah he will get water to drink from my Howdh (-e-Kauther), whereafter he will never feel thirst until he enters Jannat.

The first ten days of Ramadhaan are Mercy, the second ten forgiveness and the last is freedom from the Fire of Jahannum. That person who lightens the load of his (Muslim, fasting) servant will be saved from the Fire of Jahannum."

Six excellent habits

Rasulullah (sallallahu alaihi wasallam) said that six habits are excellent.

1. Engaging in Jihaad for the Pleasure of Allaah Ta`ala
2. Fasting on a hot day
3. Having perfect patience in the face of calamity
4. Not arguing and fighting even though one is in the right
5. Hastening for Salaat on a cloudy day
6. Making wudhu properly on a cold day.

If you did not have three things

Hadhrat Abu Darda (radhiallahu anhu) said, *"If I did not have three things then I would not be concerned about life or death:*

1. *My forehead becoming soiled with dirt at the time of making Sajdah for Allaah Ta`ala*
2. *Keeping fast on a long and hot day*
3. *Companionship of the pious"* These three things instil the desire for living.

Do not abandon four things

Nabi (sallallahu alaihi wasallam) never abandoned four things.

1. The fast of Aashura (10th of Muharram)
2. The fasts of the Ayyaam-e-Asharah (First ten days of Zil Hijjah)
3. The fast of Ayyaam-e-Beedh (the 13th, 14th and 15th of each month)
4. The Nafl of Tahajjud Salaat. [Hadhrat Hafsah (radhiallahu anha)]

Nabi (sallallahu alaihi wasallam) said, *"The ten days of the month of Zil Hijjah are very important. Every good action executed then is most loved by Allaah."* [Hadhrat Ibn Abbaas (radhiallahu anhu)]

Nabi (sallallahu alaihi wasallam) said, *"Keep fasts on those days and increase duas, Astaghfaar and Sadaqah. To be deprived of goodness and blessings on those days spells destruction and annihilation, especially on the 9th day when you must keep fast."* [Hadhrat Abu Darda (radhiallahu anhu)]

During those days, one should increase recital of the *Takbeer-e-Tashreeq:*

"Allaahu Akbar Allaahu Akbar. Laa Ilaaha Illallaahu Wallaahu Akbar.
Allaahu Akbar Walillaahil Hamd."

Hadhrat Abdullah Ibn Umar (radhiallahu anhu) used to recite this Takbeer whilst lying on the bed, in a gathering and even whilst walking about.

YOWM-E-AASHURA

Prior to Hijrat, Nabi (sallallahu alaihi wasallam) always used to keep the fast of Yowm-e-Aashura (10th Muharram). After Hijrat, the fasts of Ramadhaan were ordained, hence he reduced the emphasis on the fast of Aashura.

Together with the 10th of Muharram, one should also fast on the 9th. Rasulullah (sallallahu alaihi wasallam) had made known this intention but he never had the opportunity to practise it. If one cannot fast on the 9th, then one should fast on the 11th.

Expanding the tablecloth

The virtues of expanding the tablecloth on the 10th of Muharram has been outlined in the Ahaadith. Although some researchers (Muhaqqiqeen) have questioned the authenticity of this Hadith, nevertheless, most Buzrugs have practised it.

'Expanding the tablecloth' most clearly does not mean that one should spend beyond one's means and provide all the different kinds and courses of meals. To include one dish extra, over the normal one, or to add chutney, etc with the meal will suffice to observe the narration.

Because of the fasting on the 10th, some people prepare the food only after the fast, that is, in the evening of the 10th Muharram. This, according to the lunar calendar falls on the 11th Muharram. One should prepare the food either in the afternoon of the 10th or in the night of the 9th.

It is not necessary to invite many friends and associates for this meal. It is sufficient to feed one's immediate family. However, there would be no harm in including some friends and some poor people. In fact, this would be meritorious. Nevertheless, to do this for show, name and fame would be detrimental and spoil one's efforts and reward.

ANECDOTES

An amazing story

A person by the name of Sa`ad, came in the presence of Nabi (sallallahu alaihi wasallam) and said, *"I am very black and ugly. Will I be permitted to enter Jannat due to this?"*

Rasulullah (sallallahu alaihi wasallam) replied, *" Why not. You bring Imaan on Allaah Ta`ala and accept His Prophet."*

Sa`ad said, *"Hadhrat, it is only eight months since I have accepted Imaan. In this time I have sent many proposals for Nikah but have been rejected because of my complexion and ugliness. I am from the clan of Banu Saleem."*

Nabi (sallallahu alaihi wasallam) asked, *"Is Amr Bin Wahab present?" (He was a new Muslim from the clan of Banu Thaqeef).*

Someone said, *"He is not here."*

Nabi (sallallahu alaihi wasallam) asked, *"Do you know where he lives?"*

He said, *"Yes I know."*

Nabi (sallallahu alaihi wasallam) said to the questioner, *"Go with him to the house, knock softly at the door and when he comes out, then first make Salaam and whisper*

to him that Rasulullah (sallallahu alaihi wasallam) has proposed on my behalf for your daughter (his daughter was extremely beautiful and intelligent)."

He reached there, made Salaam and received a reply from inside. The door was opened. When he (Amr Bin Wahab) saw his face, he expressed revulsion. He listened to the proposal of Nabi (sallallahu alaihi wasallam). Visibly annoyed, he closed the door. This poor fellow stood there waiting. The daughter was standing behind and she heard everything. When her father came in she said, *"Father! Why have you done that? This person may be very ugly, but the one who sent him is extremely handsome. I fear that because of your evil action Wahi may be revealed. It will be better if you immediately present yourself to Nabi (sallallahu alaihi wasallam) and ask for forgiveness. If indeed this proposal had come from Rasulullah (sallallahu alaihi wasallam), then we are very fortunate. I am happily pleased to accept it."*
The father ran to the presence of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) said to him, *"You have spurned our proposal!"*
Upon hearing this, Amr was beside himself and burst out crying. He begged forgiveness.

Rasulullah (sallallahu alaihi wasallam) accepted his apology and stipulated four hundred Dirhams as Mehr (dowry) and said, *"Sa`ad, you may now go to your wife."*
Sa`ad said, *"Hadhrat, I do not have any thing with which to pay Mehr."*
Nabi (sallallahu alaihi wasallam) said, *"Go to Uthmaan Bin Affaan, Abdur Rahmaan Bin Auf and Ali Bin Abi Taalib and bring two hundred Dirhams from each one of them."*
Sa`ad went and each one of them gave him more than two hundred Dirhams. He took this money and went to the marketplace to purchase something for his wife. As he was buying some goods, the call came, *" An-Nafeer, An-Nafeer (prepare for Jihad)"*
As soon as he heard this call, a strange
feeling overcame him. He lifted his head to the sky and said: *"O Master of the heavens and earth! O Rabb of Muhammad (sallallahu alaihi wasallam)! Today I will spend this money in Your pleasure."* He bought a horse, a sword, spear and shield and donned his turban and joined the ranks of the Mujaahideen.
People started asking each other, *"Who is this new person?"*
Hadhrat Ali (radhiallahu anhu) said, *"What is the need for all these questions? Whoever it is, he your brother who has come to learn the Deen from you."*

The army left and reached its destination. The battle begun and Sa`ad also joined in. His horse became tired, so he climbed off and continued on foot. Rasulullah (sallallahu alaihi wasallam) noticed him and asked, *"Are you Sa`ad?"* He replied, *"Yes it is I! May my parents be sacrificed for you."* Nabi (sallallahu alaihi wasallam) said, *"Blessed be you."*

After a while, someone came and made the announcement that Hadhrat Sa`ad was martyred. *Inna Lillaahi Wa Inna Ilaihi Raji`oon!*
Nabi (sallallahu alaihi wasallam) looked for his corpse. He sat next to it and placed Sa`ad's head on his lap. He wiped his face with his own blessed cloth and said, *"Sa`ad, how beautiful is not your fragrance! How beloved you are to Allaah Ta`ala and His Rasool!"*

Saying this Nabi (sallallahu alaihi wasallam) began crying, and then immediately thereafter he smiled. He turned his head and said, *" I take an oath in Allaah Ta`ala's name, that Sa`ad has reached the Howdh."*
Hadhrat Abu Bakr (radhiallahu anhu) asked, *" What Howdh?"*
Nabi (sallallahu alaihi wasallam) replied, *"That which Allaah Ta`ala had blessed me with, whose breath spans from San`aa to Basrah and is beautified with pearls and rubies. Its water is whiter than milk and sweeter than honey. He who drinks once from it will never be thirsty again."*
Hadhrat Abu Bakr (radhiallahu anhu) asked, *"Hadhrat, first you were crying, then you smiled and then you turned your face away from Sa`ad. Why did you do this?"*
Nabi (sallallahu alaihi wasallam) replied, *"The crying was out of love for Sa`ad. Next I smiled when I saw his lofty status, and I turned my head out of shyness for the damsels of Jannat (Hoors) who came running to marry him. Their shins were exposed and they were adorned with anklets. Send his horse and weapons, etc. to his wife."*
Nabi (sallallahu alaihi wasallam) further stated, *"Tell her that Allaah Ta`ala had married off Sa`ad to more beautiful women than her."*

Fear of Allaah Ta`ala
After the Hijrat, Nabi (sallallahu alaihi wasallam) formed a brotherhood between the Muhaajireen and the Ansaar. Hadhrat Sa`eed Bin Abdir Rahmaan (radhiallahu anhu) became the 'brother' of Tha`labah Ansari (radhiallahu anhu). Hadhrat Sa`eed (radhiallahu anhu) left for the expedition of Tabook and left his family in the care of his brother, Hadhrat Tha`labah (radhiallahu anhu). Hadhrat Tha`labah (radhiallahu anhu) carried out his responsibility with utmost diligence. One day, he became careless and dropped his guard against shaitaan and advanced his hand with evil intention towards the wife of his brother. She immediately retorted, *"Tha`labah! What are you doing? Do you intend disregarding the respect of your brother who is in Jihad in the path of Allaah Ta`ala?"*
Hearing this, Hadhrat Tha`labah began shivering from fear of Allaah Ta`ala and ran towards the mountain where he began screaming and crying, *"My Rabb! You, You and I, I (O Allaah Ta`ala You are You and I am me). You are the forgiver of sins and I am the sinner."*

When Nabi (sallallahu alaihi wasallam) returned to Madinah, all the inhabitants came out to meet their combatant brothers. But Hadhrat Sa`ad did not see Hadhrat Tha`labah (radhiallahu anhu). Upon enquiring from his wife regarding the condition of his brother, she said, *"Your brother has drowned himself in the ocean of sin and ran away to the mountain."*
Hadhrat Sa`ad (radhiallahu anhu) left in search of him and found him crying at the foot of a mountain, with his hand on his head, screaming aloud, *"Woe, my disgrace and shame! Woe, disgrace for disobeying Allaah Ta`ala!"*
Hadhrat Sa`ad (radhiallahu anhu) said, *"Brother Tha`labah what have you done to yourself? Come, get up."* He replied, *"No! I will definitely not return like this .You should tie my hands to my neck and drag me back as a disgraced and debased slave."*

Hadhrat Sa`ad did this after much insistence. First they came upon Hadhrat Umar (radhiallahu anhu). The daughter of Hadhrat Tha`labah, Hadhrat Khamsaanah (radhiallahu anha) was with. Hadhrat Tha`labah asked Hadhrat Umar (radhiallahu anhu), *"I had touched the wife of my brother soldier. Is there forgiveness for me?"*

Hadhrat Umar (radhiallahu anhu) chased him away in anger. Thereafter Hadhrat Tha`labah went to Hadhrat Abu Bakr (radhiallahu anhu) and Hadhrat Ali (radhiallahu anhu), one after the other. They kept silent. Feeling hopelessly rejected, he presented himself to Nabi (sallallahu alaihi wasallam). Rasulullah (sallallahu alaihi wasallam) was beside himself with anger at this confession. Nabi (sallallahu alaihi wasallam) kept silent (in a anticipation of some Wahi).

Hadhrat Tha`labah's daughter exclaimed, *"Father, after (seeing) the displeasure of Rasulullah (sallallahu alaihi wasallam), I am also not going to remain with you (as though you are not my father and I am not your daughter)."*

Hadhrat Tha`labah left for the wilderness in total hopelessness and dejection, where he began entreating Allaah Ta`ala, *"O Allaah Ta`ala, after finding dejection in every corner, I now present myself in Your Court. Besides Your Door, there is no other door left for my forgiveness. If You also reject me, then I have no recourse or refuge. You are The Most Merciful of all those who show mercy. I am presenting myself in the hope of Your Mercy. Please do forgive me."*

An angel came in the presence of Nabi (sallallahu alaihi wasallam) and asked: *"O Rasulullah (sallallahu alaihi wasallam)! Allaah Ta`ala asks, 'Have I have created the creation or have you?'"* Nabi (sallallahu alaihi wasallam) replied, *"Allaah and only Allaah Alone has created the creation."*
The angel then said, *"Allaah Ta`ala says, 'I have forgiven my slave Tha`labah. Give him the glad-tidings.'"*
Upon hearing this Nabi (sallallahu alaihi wasallam) became very happy and said, *"Who will go and call Tha`labah?"*
On the one side Hadhrat Abu Bakr (radhiallahu anhu) and Hadhrat Umar (radhiallahu anhu) stood up to go and call him and on the other end, Hadhrat Ali (radhiallahu anhu) and Hadhrat Salmaan (radhiallahu anhu) stood up and offered their services. Nabi (sallallahu alaihi wasallam) told Hadhrat Ali (radhiallahu anhu) and Hadhrat Salmaan (radhiallahu anhu) to go and call him. They set out in search of him. They enquired from a shepherd whether he had seen him. He asked, *"Oh! Are you asking about the one who is crying for fear of Jahannum at the foot of a mountain?"*
They said, *"Yes, yes, do tell us where we may find him."*
He told them to remain at that spot, since at night Hadhrat Tha`labah comes to that place and cries, *"Woe, the disgrace of disobedience to Allaah Ta`ala."*

That night, Hadhrat Tha`labah came and began wailing. Upon hearing his voice, the two of them came to him and said, *"Tha`labah! Stand up, blessed be you! Allaah Ta`ala has forgiven you."*
Hadhrat Tha`labah (radhiallahu anhu) lifted his head and asked, *"How is my beloved (sallallahu alaihi wasallam)?"*
They went with him and arrived at Musjid-e-Nabawi (sallallahu alaihi wasallam) where the Jamaat for Fajr Salaat was in progress. Hadhrat Tha`labah (radhiallahu anhu) found place in the last saff. In his Salaat such a condition overpowered him and he passed away. *Inna Lillaahi Wa Inna Ilaihi Raji`oon!*

Upon completion of the Salaat, Nabi (sallallahu alaihi wasallam) came to Hadhrat Tha`labah (radhiallahu anhu) and thinking him to be unconscious said, *"Sprinkle*

water on him." Hadhrat Salmaan (radhiallahu anhu) exclaimed, *"O Rasulullah (sallallahu alaihi wasallam), he has passed away."*
Hadhrat Tha`labah's daughter was informed and she came running and started crying profusely. Nabi (sallallahu alaihi wasallam) consoled her and said, *"Khamsaanah, are you not pleased that I am in the place of your father and Faatimah is your sister?"* She said, *"O Rasulullah (sallallahu alaihi wasallam) I am pleased."*

On the way to the graveyard Nabi (sallallahu alaihi wasallam) was seen to be tiptoeing. On their return and upon the enquiry of Hadhrat Umar (radhiallahu anhu), Nabi (sallallahu alaihi wasallam) said, *"Owing to the multitude of Angels who were present to attend the Janaazah I did not find the opportunity to place my foot firmly on the ground."*

May Allaah Ta`ala grant to unfortunate sinners such as us even a tiny fraction of such honour!

A description of the death of Iblees
Hadhrat Ahnaf Bin Qais (radhiallahu anhu) says, *"I once intended to meet Hadhrat Umar (radhiallahu anhu) in Madinah Munawwarah. I saw Hadhrat Ka`ab Ahbaar (radhiallahu anhu) addressing a gathering so I also sat down. He was saying: 'Hadhrat Aadam (alaihi salaam) asked Allaah Ta`ala at the time of his death, 'O Allaah Ta`ala, my eternal enemy Iblees will be pleased at my death. He is to remain alive until Qiyaamah.' An answer came, 'Aadam, after your demise, you will be entering into Jannat whilst that accursed one will remain on earth until Qiyaamah. Eventually death will also overtake him so that all the inhabitants of earth will be equal in having undergone the difficulty of dying.'*

Hadhrat Aadam (alaihi salaam) asked Malakul Maut, 'Describe to me the death of Iblees.' The Angel began describing such a fearful scene that Hadhrat Aadam (alaihi salaam) could not bear to listen.' He said, 'Enough, do not say anymore.'

Saying this, Hadhrat Ka`ab (radhiallahu anhu) remained silent. The people said, 'Hadhrat, describe for us the death of Iblees.' At first he refused, but owing to their insistence, he said,
'As Qiyaamah dawns closer, people will be occupied in the bazaars as usual. Suddenly, an ear-piercing sound will be heard which will cause the death of every soul on earth. Allaah Ta`ala will say to Malakul Maut, 'I have granted you the strength of all the inhabitants of heaven and earth. Arm yourself with My fury and anger and go and extract the soul of Iblees, the accursed. Make it more severe for him than (it was) for all of mankind and jinn and tell Maalik (the door keeper of Jahannum) to open the doors of Jahannum.

Malakul Maut will descend on earth in full fury and anger accompanied by many angels. If the inhabitants of the heavens and earth were to see him in this fearsome state they will all simply melt away. Upon reaching Iblees, Malakul Maut will strike him so hard that Iblees will let out a terrible scream. If the inhabitants of the earth were to hear his scream they will all fall unconscious.
Malakul Maut will say to Iblees, 'Scoundrel, you were granted a long life and led countless people astray. They will all enter Jahannum with you. Today you will taste

death equal to all of them. The time for your respite and reprieve is over. Now you will not be able to escape death.

Out of fear, Iblees will scurry towards the east and to the west but everywhere he will find Malakul Maut. He will attempt to dive into the sea, but the sea will spew him out. He will stand at the graveside of Hadhrat Aadam (alaihi salaam) and say, 'O Aadam because of you I have become accursed and rejected. If only you were not created.' Then he will say to Malakul Maut, 'With what severity will you remove my soul?'

Malakul Maut will reply, 'Your death will be more severe and difficult than that which was borne by all the people who are in Jahannum.' Hearing this, Iblees will begin to tremble, scream and scuttle hither and thither. At the place where his death was destined, he will fall down. That place will become red like coals on fire.At that very spot, the fire of Jahannum will flare up. Amidst this blazing and roaring fire his soul will be removed.
It will be told to Hadhrat Aadam and Hawa (alaihi salaam), 'Look at your enemy now! See how he is dying in disgrace.' They will look at him and become pleased and say, 'O our Rabb indeed you have completed for us the bounty.'"

An extremely astonishing tale
Hadhrat Faqeeh Abu Laith (rahmatullahi alaih) reports from his father and from Hadhrat Abdul Waahid Bin Zaid (rahmatullahi alaih), *"Once we had gathered to make preparations for Jihad. I told my companions that they have until the Monday morning to complete preparations. In order to arouse the spirit of Jihad, a person recited the following Aayat:*
'Indeed Allaah Ta`ala has bought from the believers their souls and their wealth in exchange for Jannat.'

A youth of about 25 years, whose father had recently passed away and had left a sizeable estate behind, stood up and said, ' O Abdul Waahid is it actually like this?' Who replied, 'Yes, it is such.' The youth said: 'You be witness that I am selling my soul and wealth in exchange for Jannat.' I said, 'Son, you have spoken well but the sword is very sharp and to remain steadfast is extremely difficult. You are still a child. It should not be that at the last moment you lose courage and withdraw. Consider well, and cancel your contract of sale.'
The youth said, 'Do you think that I will break my contract which I have made with Allaah Ta`ala? I take an oath in the Name of Allaah Ta`ala that I have made the contract with sincere heart. Whatever condition comes my way, Insha-Allaah I will remain firm.'

Seeing the determination of this youth, all of us felt ashamed. Nevertheless, he gave out all his wealth in charity, but kept back enough to buy a horse, sword and other necessities for Jihaad. One the day earmarked for the expedition, the youth was first at the meeting point. Everyone made fervent dua for him and were pleased. His condition was very astonishing. During the day he would fast and spend the entire night in Ibaadat. He would also be of service to others, and he even took the responsibility of tending to the horses. In this condition, we arrived in Rome. One day, in a most unusual manner, this youth began to scream loudly, 'Oh beloved and beautiful Hoor, and the enthusiasm to meet her.' Everyone thought that he had lost his senses and had become insane. Screaming and shouting, he came to me and said,

'Now, I have no more patience, I desire going quickly to the Hoors.' I said to him, 'Son, what is all this screaming about? Have you become insane?'

The young man said, 'No, I am not insane. A dream has rendered me in this state. I saw in the dream that a person was pointing to me and saying, 'Take this youth to 'Ainah Mardiyah' (a very beautiful Hoor). I was taken to a garden, which had a river whose water was extremely crystal clear. At the banks of this river were a few extremely beautiful Hoors. They were all adorned with jewellery. Looking at me they said, 'This youth is the husband of Ainah Mardiyah.' I greeted them and asked if any of them is Ainah Mardiyah. They replied in the negative and said that they were her slaves. They told me to go further on. Next, I came to another extremely beautiful garden. Here was a river of milk. Upon seeing the Hoors at that place I was puzzled. They said to one another, 'This youth is the husband of Ainah Mardiyah.' I also asked them the question that I had asked the previous group. They also replied as before that they are the slaves of Ainah Mardiyah. Still further on I came to a garden whose river was of pure wine. Upon seeing the Hoors at this place I completely forgot the sight of those I had seen previously. The same question and answer session transpired as before. Going on still further I came to an extremely beautiful garden whose river was of honey. Here also I saw some Hoors. It is not possible for me to describe their shear beauty. I thought that I had reached my desired destination, but here too, I was told the same thing and that they were the maidservants of Ainah Mardiyah. I was told to continue further on. Then I saw an extremely beautiful tent of pearls. At the entrance of the door stood an extremely beautiful girl who announced, 'O Ainah Mardiyah, your husband has arrived.' On entering, I saw a gold bed studded with pearls and emeralds, and on it sat the most beautiful damsel that rendered me dumbstruck. She said, 'O the friend of Allaah Ta`ala has arrived. Your arrival is blessed. I was about to embrace her when she said, 'Not yet. You still have a bit of life left. Complete it. Do not worry, Insha-Allaah, we will be having the evening meal together."
At this point the young man said that his eyes opened. *"Now tell me, how can I have patience?'"*

Abdul Waahid says further, *"Soon thereafter, we faced the enemy. The battle raged. The youth demonstrated his valour and bravery. People said that he had killed nine of the enemy and at the tenth, he drank from the goblet of Shahaadat and reached his desired destination."*

Someone said, *"Whilst he was in the throes of death, with blood oozing from his body, I saw him laughing."*
O Allaah! Grant us a portion of this!

The power of a mother's curse and dua
There was once a monk from among the Bani Israeel, whose name was Juraih. He had the habit of isolating himself in the wilderness. He used to remain in an Ibaadat-Khana and engage in worship. One day his mother came to him out of some necessity. She called for him but he did not reply because he was performing Salaat. She called out a few times and received no reply. She became angry (he had become so arrogant and haughty that he did not respond to his mother). As she left she commented, *"May Allaah Ta`ala ensnare you in the cunning of an adulteress."*

Later it so happened that a woman was passing by and a shepherd got hold of her and indecently assaulted her. Since this incident took place close to the dwelling of Juraih, the news spread like wildfire. The woman became pregnant and after the child was born, someone informed the king of this incident. The king enquired from the woman who was the father of the child. Being a stranger, she lied and took the name of Juraih, the monk. This news spread quickly through the entire town, and all its inhabitants turned out against Juraih. A warrant for the arrest of Juraih was issued and a large group assembled. They stood outside his dwelling and called out. But they received no answer as Juraih was performing Salaat. In anger, the people broke down his door and burst in. They fastened a noose around Juraih's (rahmatullahi alaih) neck and dragged him to the king. The king said, *"Hadhrat, all this piety and such actions? Outward appearance of Khidr (alaihi salaam) and the work of Iblees? Aren't you ashamed that you wear clothes of piety and you make a mockery of them?"*

Juraih (rahmatullahi alaih) was astonished because upto now he was completely unaware of what was happening. He told the king, *"Sir, what is happening?"* The king replied, *" How surprising! Did you not abuse a certain woman?"* The woman was brought forward and Hadhrat Juraih (rahmatullahi alaih) said, *"By Allaah Ta`ala I have not seen her until today!"* Although he took many oaths no one was prepared to listen to him. From all sides voices could be heard, *"Liar*!" Juraih (rahmatullahi alaih) said, *"Grant me a few minutes leave so that I may speak to my mother and thereafter you can do with me as you please."* His mother was brought. He pleaded to her, *"Dear mother! All this is a result of your curse. Disgrace has been heaped upon me. Now for the pleasure of Allaah Ta`ala please make dua that I am saved from this disgrace and difficulty."* His mother began praying, *"O Allaah Ta`ala if You have afflicted Juraih because of my curse, then through the medium of my dua, please free him."*

Hadhrat Juraih (rahmatullahi alaih) returned to the king's court where a crowd of people were gathered. He said, *"Call that woman again.*" The woman came with her child, and he said to her, *"Speak the truth and say who committed this act on you."* The woman pointed her finger towards Juraih (rahmatullahi alaih) and said, *"He did!"*

Hadhrat Juraih (rahmatullahi alaih) drew close to the woman, placed his hands on her child's head and said, *"O child, in the name of that Being who has created you, tell us, truthfully, who your father is."*

The child spoke by the Order of Allaah Ta`ala, "My father is a particular shepherd." Thereafter the woman broke out in profuse perspiration and knelt at the feet of Juraih (rahmatullahi alaih) and begged for forgiveness.

The king was also repentant and sought forgiveness. What can be said about the people except that their anger changed completely to love? The king said, *"Hadhrat, if you instruct me, I will rebuild your Ibaadat-Khana in gold and silver."* Hadhrat Juraih (rahmatullahi alaih) replied, *"No, simply restore it to its former state."* The king thereafter had his dwelling rebuilt, which the people had destroyed in their anger. *[Faqeeh Abu Laith (rahmatullahi alaih)]*

If Taqwa, then it should be such!

There was once a person from among the Bani Israeel who was extremely handsome. He used to make baskets and sell them. One day he was passing by the door of the king with his baskets. The slave of the queen was standing at the door and

immediately upon seeing such a handsome man she ran to the queen and informed her that an extremely handsome man is at the door who was selling baskets.
The queen immediately instructed him to come in. She expressed her desire to purchase baskets. The poor fellow innocently entered. What did he know of the events that were about to occur? She told him, *"Sir, why are you roaming around selling baskets? Remain here and you will not have to do anything."*
He did not understand her plot, so he picked up his baskets and started walking away. The queen said, *"All the doors are locked. Where are you going?"* Now he understood that she had evil intentions. He pleaded to her, but in vain. He then said to her, *"Grant me leave for a few minutes so that I may go upstairs."* She thought that nothing was wrong with such a request, and she agreed.
He took a container of water and went upstairs. It is possible that he took the water in order to make wudhu. He went up and searched hither and thither for an escape route, but became dejected at not having found any. He solemnly sat down in one corner and began speaking to himself, *"O soul, for seventeen years you have tried to please your Rabb day and night. Tonight your examination is being taken. Be aware, if you fail, in the slightest manner, then all your seventeen years of effort lay wasted. Pleasure is short lived but the punishment in the Aakhirah is long. And then in the Aakhirah you will not be able to face Allaah Ta`ala."*

He continued warning himself until he started getting the better of his Naffs. Eventually he mustered sufficient courage to jump from the window. As he leapt out of the window Allaah Ta`ala sent His angels to assist. Like a compassionate father taking his child in his arms, they lowered him. He rushed as though out of his senses, straight home. His wife was taken aback on seeing his condition. He narrated the entire episode to her. She asked, *"Have you sold the baskets or not?"* He replied, *"They are still at that scoundrel's house."*
The wife asked out of concern, *"What will we eat today?"* He said, *"Today we will adopt patience for the pleasure of Allaah Ta`ala, but you should light the oven so that the children become contented and the fact that we have no food is not known to the neighbours."*

The wife lit the fireplace and began listening to all the details of the incident from her husband. A short while later, a neighbour came to ask for fire. She was told to take it from the fireplace. When she came to the oven she saw bread baking. She ran back telling them: *"You are engaged in conversation and your bread in the oven is completely baked? If you delay any longer, it will burn."*
The wife stood up in fright and went to see. She saw that the oven was full of bread. The entire family ate to their fill.

This virtue is not exclusive to only certain persons. Whosoever fears Allaah Ta`ala and safeguards himself from disobeying Allaah so that he is cautious not to be disobedient until his death, then Allaah Ta`ala will assist him in a similar way.